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Without Concealment—Without Compromise.

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PRO-SLAVERY RETREAT.

From the Recorder and Watchman.

Rev. Mr. Fuller's Letter on Slavery.

TO REV. FLON GALUSHA.

BEAUFORT, S. C.

Rev. and Dear Brother:—Sitting in my study this morning, the Address of the American Anti-Slavery Convention has been brought before me among other papers. I confess that my first impulse was to re-read it. I have again received pamphlets on the subject of slavery, and have felt only sorrow and forgiveness, as I read the abuse and calumny, emptied with cornucopia lavishness upon Christians at the South. I have been content to appeal to God, and leave the matter with Him, and rejoice in seeing, year after year, hundreds of our servants receiving the word with gladness, and happy in Jesus. At each communion Sabbath, I unite in blessed fellowship with about fifteen hundred of them, and we sing together, and pray together, and weep together. They love me as their pastor, and I love them as brethren and sisters in Christ—" all members of that one body, into which we have all been baptized by one spirit, whether bond or free." 1 Cor. xii. 13. I could tell you of many delightful seasons we have witnessed together, and of many brethren, who, with myself, preach to them day and night, and pray at their bedsides. Exhausted with our own labors for the souls of these people, and giving our substance to employ others as missionaries among them, we might ask our brethren at the North—What have you done for their souls? We have united with you in sending the gospel to distant regions; what aid, what sums have you contributed to sustain and extend our efforts here?

Nor would it do for them to reply, that the agents they would choose, could not find access to our plantations. If it be so, what is the reason? Simply this. Our brethren warn us that they will send ministers, not with Paul, to preach "Christ crucified," but with abolitionism; not with the apostle, to say, "Servants be obedient to your masters;" but, "Servants, your masters are tyrants and pirates, obey them not." Missionaries not of the gospel of God, but of hatred, and insubordination, and bloodshed.

Let the sums now expended in printing inflammatory libels, be committed to any one at the South, and let him select preachers, and a wide and effectual door is open for their employment in the cause of Jesus.

I feel, however, that remarks like these would avail nothing with the multitude at the North. Their object is not salvation, but emancipation. Nor am I among those who ascribe to such, (even the most violent,) evil motives. I am confident, had I been born in Boston, or New-York, I would think as they do. Ignorant of our institutions—seeing on some visit, only, their abuses—poisoned by declaimers—exasperated by infamous pictures and abominable fables of horrible cruelty, and merciless barbarity, and shocking obscenity—who is surprised that women and children utter execrations against those, whom the slaves themselves regard as friends? That the multitude, ever fond of excitement, are infuriated and frenzied, and even good men incurably prejudiced? I had hoped, indeed, that our churches might be saved from being rent in twain by this topic. I now fear my hopes must be disappointed; and if I have not returned this pamphlet, it has been, Rev. brother, because I saw your name attached to it, and because it professes to come from many fathers and brethren, whom I honor and love, and whom I would implore to review the determination they have avowed. The address is written, too, (I should rather have said, *it commences*,) in a tone and spirit of Christian affection. Permit me, then, in the same spirit to acknowledge its receipt, and to assure you that I have "read it prayerfully," as requested by the brother who did me the kindness to send it—and suffer me to say a word as to its contents.

I do not design any argument on slavery in the abstract. If the question were a political one, about reducing a free people to servitude, I should oppose such an act as firmly as any man. I admit, too, that with us, abuses exist among "froward" and "unbelieving masters," and I would use any proper means to have them prevented. At present, however, we are not discussing these points. Your address concerns not politics, but religion; not the cruelty of some masters, but the crime of every one. And you virtually excommunicate all, without discrimination, who own a slave, and fulminate anathemas and curses against them. Will my brother permit me in love to remonstrate with him as to this?

In the first place, and once for all, believe us at the South, when we assure you that we have bestowed upon this subject, the most serious and devout attention. We have prayerfully examined our Bibles, and are perfectly satisfied that (while slavery may be abused, and the abuse of course be sinful,) God has authorized the domestic relations here existing. He gave his ancient people regulations for the purchase of slaves, and He said, "They are your money." Exod. xxi. 21—and blessed Abraham, Isaac, and Jacob, who were rich in slaves, and to the first of whom Abimelech gave "men servants and women servants." Jesus Christ, whose heart, as you say, "was a fountain of love," and who was terribly severe against every infraction of the divine law, came into the world, and saw slavery existing, yet he condemned it not. The Holy Ghost, after his ascent, expressly authorized slavery, and by the apostles prescribed the duties of masters and slaves. We, therefore, honestly view your language, as offering direct insult to the unchangeable and Holy One of Heaven. And while we believe you sincere in your indignation, we would affectionately beg you to reflect, whether, through us, you are not attacking the revelation which God has given to man, and yourselves "assuming a responsibility under which an archangel would stagger."

I submit to you, that the rule, "love your neighbour as yourself," incontestibly requires, not that the master should manumit his servants, any more than that one of you should divide his property with his neighbor who is poor. Yet this is the only passage you attempt to bring from the Bible.—Dear brother, is this not candidly, an abandonment of Scripture argument? And is not the assertion, gravely advanced, that this precept bears upon the question, a lamentable evidence of the power of prejudice?

I accordingly suppose you serious in saying the apostles "were too busy" to condemn slavery, although it existed every where around them, and in churches established by themselves. Are the scriptures then, not given by inspiration for all ages? Do not the apostles expressly recognize slavery, and under inspiration utter God's will as to the respective duties of the slave and his master? You say, they do not condemn "horse-racing, and gambling, and piracy." I do not stop to refute this; but do they, any where, recognize these crimes, as allowed to be practised by Christians, and publish from God, the rules by which Christians admitted into the Church should be governed in gambling, and piracy, &c.? Is it possible that my Baptist brethren adopt the plea of deficiency in the sacred canon, and are foisting in human improvements and interpolations.

You quote St. Paul's exhortation that "masters should give to their servants that which is just and equal." This, in your view, means to emancipate them, and go to "the prairies and the wilderness?" "I ask again in affection, is not this a palpable perversion of the scriptures? But you inquire, Do the slaves of the Southern Baptists receive what is just and equal? I reply, If not, the precept is violated, and sin incurred. But I hope there are many slaves, who—in a constant supply of provisions for themselves and families—in land and time allowed for themselves—in abundant comfort while in health, and medical attendance while sick—in having the gospel preached freely, and missionaries employed to visit them, and catechise their children—and many gifts from time to time—do receive "what is just and equal." In some cases they receive more—since the master fulfils his engagements in seasons, when the harvest, if all belonged to the slaves, would not suffice for their necessary supplies—a case of which I knew not very long ago. But as I said before, I am not speaking of the abuse of slavery, but of the institution itself.

But are not husband and wife, and parents and children separated? As to the latter, it must occur with all men, after children grow up. Our slaves live together, and die on our farms without any dispersion of families, much oftener than any class of men. If the separation ever takes place when the children are not of sufficient age, it is rarely;—and every man among us, who is regarded as a man, would revolt at it. Nor are such instances of inhumanity as frequent here, as in the factory system.

As to husbands and wives, the church in this place would deal with a member who should "put asunder those whom God has joined."

These are both, however, only abuses, and I have long wished that our legislature would prohibit them.

I regret to find your letter descending to such terms as "chained coffles," "exposed female reeking under the lash," "naked gang in the cotton field," &c. I only ask you to "come and see," and when you show me these things as a part and parcel of our institution, I will unite with you in condemning that institution as shocking. There have been found brutal husbands, and brutal parents. But would it be just to select those as specimens, and urge them against the conjugal and parental relations? Why then argue thus as to Slavery?

But I have extended my remarks farther than I intended. I merely designed to implore you to reconsider the unscriptural position you have taken. It is the first step in a course which must soon divide our hitherto happy union, as Baptists, into fragments most hostile and vindictive. For my part, God has cast my lot in a land where I find two distinct races—who can never amalgamate—and one of which must be master. And I am not only convinced that the word of God justifies the institutions now existing, but that the African is in the happiest situation he can now occupy; and I speak understandingly when I say that, with a humane master, he has far less labor, much greater privileges, more leisure, and practically more liberty than any peasant in the world.

That the responsibility resting on us is great, I know, and I often urge it upon masters from the pulpit. But I submit to you affectionately, that it does in no wise extend to others. And that, (whatever the case may have been in England, where Parliament could act,) in this country, it is as manifestly gratuitous in our northern brethren to assume to themselves any accountability for our social and political system, as for that of Burmah.

I have written this letter very hastily to go by the mail. I have abstained from every thing like retort, though there is ample room, and some parts of your address might well provoke it. But I cherish no other feelings towards my brethren at the North, than love; and I believe (their language notwithstanding,) that it is reciprocated. I beg you to accept the assurance of my esteem and affection. God grant us all grace to consult our Bibles upon our knees, and to follow that "light shining in a dark place." Were this our only guide, how much love and harmony would exist among the disciples of Jesus! But what discord and bitterness when once this is depressed or extinguished, and our passions and prejudices drive us on in darkness and recklessness!

I appeal, with you, to the scrutinies of the Omniscient, and tell you that I have prayed and read sincerely on this subject. I assure you I would rather die a thousand deaths than continue master of the few servants I have, did the word of God forbid it. But as this can never be shown—as that word authorizes this relation, as well as the other domestic relations—my duty is clear. It is neither to abscond "to the prairies," as you advise; nor sell my servants to others who may not regard their souls, and carry the money to the North, and become an abolitionist, as has been often done; but to be a friend and a father to them here, and endeavor so to instruct them, that like Philemon, I may "receive them as brethren" now, and dwell with them in heaven hereafter.

This appears to me my plain duty, and I believe, Rev. and dear brother, had you been, by birth, placed as I am, you would feel it to be yours.

Grace be with you, and with all who love the blessed Jesus.

Your brother,

R. FULLER.

P. S. Just as I am sending this, here comes another favor! "Address of the Rev. ———, before the Female Anti-Slavery Society in Cincinnati." In this, the ladies are told, that if the Bible allows slavery, "*you dare not call it the glad tidings of salvation*." This would have appeared rather bold and impious to old John Bunyan, reading his Bible in prostrate adoration, as he tells us was his wont. My dear brother, however, was ever a bold man. Besides, he has the sanction of all who, before him, have found the Bible conflicting with their opinion. "It is not from God unless it coincides with our views," has always been their logic. R. F.

HISTORICAL RECORD.

Another Voice from Scotland.

The following letter and remonstrance were received by the steamer Britannia. We hasten to give publicity to the

May the land hear it and live!—[Ed. Standard.

To the Editor of the National A. S. Standard:

MONTROSE, N. B., 14th Oct., 1840.

MY DEAR SIR:—You will greatly oblige the brethren with whom my name is associated, and myself, and the body whom in this address we represent, by giving circulation to it in your valued publication, and assisting our purpose by any other means within your reach. Wishing you all success in the great enterprise of abolition, to which you direct your labors,

I am, my dear sir,
Yours, ever faithfully,
JAMES R. CAMPBELL, M. A.

AMERICAN SLAVERY.

REMONSTRANCE FROM THE CONGREGATIONAL UNION OF SCOTLAND.

To our Fellow Christians in America, the Address of the Annual Meeting of the Congregational Union of Scotland, held in Dundee, on Thursday the sixteenth day of April, 1840.

OUR BELOVED BRETHREN:—In fulfilment of a resolution passed at the annual meeting of the Congregational Union of Scotland, held in Dundee, on the 16th day of April, 1840, we again address you. We feel the utmost freedom in renewing our communications with you on the painful subject of slavery, because we are more than ever satisfied of the truth and urgency of the reasons against the system of slavery, which have been embodied in the addresses, emanating from the same body, for several years successively; and in pressing our views upon your careful and devout consideration, we are using a right which our common profession of Christianity gives; and especially because the representations of former years have been received and acknowledged by some Christian communities amongst you, in a manner so kind and fraternal, that it would be as ungenerous as unwise in us, not to renew these tokens of our fervent interest in your spiritual welfare and religious reputation.

It gives us the highest pleasure to know that so many of you are convinced, as well as ourselves, of the sin of slaveholding and slave dealing: and that you are moved in consequence, to use the most strenuous and persevering exertions to cleanse the land from its abominations. Brethren, our hearts are entirely with you—our prayer is, that the number of such may be "greatly multiplied," that your counsels may be wise, your zeal untiring, your efforts united and effective, your success speedy and abundant. It is a much more grateful task to concur and congratulate, than to remonstrate and reprove. We would rather be called to stimulate our American brethren, when they were already active—to touch responsive chords in the bosoms of those who were "willing of themselves"—to strengthen the firm purposes of sincere and vigorous godliness, than to complain of sinful apathy, or to arouse from inactivity, which implicates them in the crime which they do not denounce. It is with disappointment, and distress, and shame, to which you can perhaps scarcely give credence, that we look at so large a body of Christians in your country at this moment consigning their fellow-men, some of whom are professors of the same faith with themselves, to the wrongs and indignities of hopeless bondage; whilst many more, not slaveholders nor slave dealers, are the strenuous defenders of the existing system; and many more, protecting and fostering it by their connivance and countenance. The slave system, as it exists in your country, is awfully comprehensive of evil; the crimes which feed and sustain it are nameless for their enormity; the vices which it nourishes in its various departments are wide-spreading and execrable; the wrongs which it inflicts on the body, mind and spirit of the bondsman, (and of him who holds him in bondage,) are incalculable; and our amazement exceeds utterance, that any professing the name of Christ should not see and own the system to be throughout, intensely criminal—should not, at every hazard and sacrifice, escape from the contact and contamination of such a physical and moral pestilence—should not, as by the instinctive and irresistible impulses of his nature, devote himself to denounce and destroy it. We cannot but think, that if our brethren would calmly examine the system, by the light of Holy Scripture, (not to speak of natural reason and equality,) and deliver themselves from the delusive subtleties of abstract speculation, they must surely conclude, that they could not, in consistency with their Christian profession, without a dishonorable stain on their character, without a withering blight upon vital religion, and a most manifest bounty upon worldliness and infidelity, actively support, or in any way countenance, such a system. With what truth can they hold forth the gospel of Jesus Christ, as a system of which the features, and withal, the fruits are righteousness, mercy, love and purity, if it can cover under its name, or shelter by its doctrines, a system, of which oppression, and cruelty, and crime, are the "spirit and power!"

To hold their fellow-men in bondage, as absolute saleable property, is a sin in any; and can the professed followers of Christ, who bow to his sceptre, venerate his laws, and have learned at his feet the spirit of meekness and benevolence which he breathed and inculcated, put their hand to this work of wickedness? Experience and observation teach us the great power of prejudice in biassing the judgment; and for this, brethren, we would allow amply in your favor; but, can you hide from yourselves, that in countenancing and supporting slavery, you are living in sin? Are you not assured, if you reflect, that while this sin is cherished, your souls must be blasted and withered; that insincerity must be established, as if by a law, in the hearts of the worshippers of that God who will have men to "lift up holy hands" unto him; and that the godliness which will survive such habitual quenching of the spirit, must be transformed into the "spirit of bondage"—the very drudgery and dregs of spiritual life!

You allow it, brethren, to be a truth in morals, that our consciences may be charged with the guilt of practices in which we do not actively or directly share, if these practices are sheltered by our countenance, and protected by our silence, respecting their enormity, or our inactivity towards their restraint and abolition. On this principle, if you leave any legitimate means unemployed, or any practicable or probable methods unattempted, for removing this disgraceful and cruel system from your borders, you become its patrons and protectors. It is possible that we, at this distance, may not be fully acquainted with all the difficulties of your position as a nation, especially of the several States in relation to the Union: and it is possible we may have underrated these difficulties. We are not conscious of wronging you even in thought. But, taking these obstacles at their higest estimate, unless they forbid any movement whatever on your part in this great enterprise of mercy, you are bound, as men and as Christians, to make what exertions you can. If you have not full liberty of action, it is yours to use the liberty you have. You have not every advantage desirable or possible, for contending with this gigantic evil; but great advantages may be procured and created. Inactivity cannot be guiltless until you have done "whatsoever your hand findeth to do." Brethren! "necessity is upon you," and, harsh as the judgment may seem, we cannot see your escape from the obligation, but by dishonoring or abjuring your most holy faith.

A most urgent reason for immediate and uncompromising hostility to the system of slavery, arises from the fact, that thousands who are members of your churches are the active agents of its unmitigated horrors. A most injurious and fatal element is thus diffused throughout the religious community: "a little leaven leaveneth the whole lump." Association tends to bring men to a common level. In the soil of such hearts godliness cannot flourish. The other portion of the church must, by communion with them, be deteriorated and corrupted. The tone of spiritual principle and sentiment is lowered. The whole church is brought into fearful danger and certain injury. There is, of necessity, a reserve in the general heart in favor of notorious injustice and iniquity—sound spiritual health is therefore impossible. And by so much as the character of the church is stained, its influence for good is diminished. Men are compelled, despite of every contrary inclination, to view with suspicion even the religious activity and enterprise of a community thus seriously vitiated; what would in other circumstances be regarded as the unequivocal indications of spiritual prosperity are distrusted, and with apparent reason, as if they were the uncandid attempt (not unknown in the history of the church,) to cover the neglect of one duty by counterbalancing zeal in the discharge of another. Bethink you, dear brethren, of these consequences, which your own spiritual sympathies will set before you, we trust, with greater effect than the most elaborate portraiture by us. If vital godliness decay in the church; if the fountain of spiritual health be poisoned, whence are to come the streams to refresh and beautify the thirsty land, and change the wilderness into a fruitful field? There is but one way in which such a dreadful calamity may be averted: "Wash you, make you clean, put away the evil of your doings from before the eyes of the Lord; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

But such a change we cannot anticipate while the great body of you admit and cherish so inveterately the prejudice against color. This prejudice, of which the friends of justice and humanity complain, as one of the main supports of the slave-system, and one of the greatest barriers to their successful struggle with it, we can think of, only with amazement approaching to incredulity. It is a weakness we can scarcely allow in you. It is an infringement of right reason quite unworthy of an enlightened people. It is based on a falsehood, to which facts, palpable as noon-day, are giving contradiction; for the persons who are despised for a peculiarity merely corporeal and superficial, are the owners of the high faculties of man and, by virtue of their character, may be as noble to any country, and an ornament to any society. It is vexatious injustice to punish as a crime what none can with any show of reason allege to bear that character. It is an indication of impiety; for it pours contempt on the work of God, and quarrels with the decrees of his providence.

If it were necessary to extend our reasons further for the course to which we affectionately invite you, we should bid you cast your eyes on your rising youth, the pride of the nation, the hope of the church. This stain on your name and religion cannot escape their observant eye. They will very likely be perplexed and confounded by the manifest contrariety of your principles and your practices. When they see a system so "earthly, sensual, devilish," supported by some of you, countenanced by others, tenderly dealt with by most, they will very likely cast the weight of your example into the scale of their worldly interests,—perhaps thenceforward despise the authority, ordeny the origin, and certainly corrupt the quality of the religion you would teach them; and when your eyes see, or your foreboding hearts shall prophetically picture to you, your posterity denying the power of that religion whose form they retain, or in proud and presumptuous infidelity defying Heaven in their courses,—conscience may say to you, in embittered accents: "Have ye not procured these things for yourselves!"

Nothing seems more truly calculated to gratify the cravings of the scoffer at our holy religion, than your countenance of slavery. The gainsayer takes his stand upon your practices, and you are not the defenders of the faith that can weaken his position. You may therefore reasonably question whether your connection with slavery is not doing greater injury to religion than the most combined and self-denying efforts can do for its defence and propagation.

Brethren, what shall we say more? We might appeal to your reason as men: disown the great practical untruth to which you have given currency under your hand, that man may lawfully hold his fellow in bondage,—may give to man the place of the brute, and change the living responsible agent into a mere chattel!—to your wisdom as politicians: attempt not to bind your society together with that which now weakens, and may ultimately dissolve and desolate your nation:—to your consistency as Americans—the friends and advocates of freedom: whilst you exult in liberty and independence, lift your foot from the neck of your prostrate brother; belie not in your acts the boastings of your lips; turn not the lofty notes of freedom into the croakings of hypocritical selfishness:—to your sincerity as patriots: foment not these smouldering and scarcely hidden fires that may suddenly burst forth to desolate your altars and your homes:—to the tender sympathies of domestic and relative affection: do not wrench and sacrifice those affections in others, which constitute the honor, and happiness, and excellence of your own being; but we appeal especially, and with lively hope, to you, as the disciples of Jesus Christ. If your Lord's commands are binding on you, you will "do justly and love mercy"—you will "do good to all men as you have opportunity," and at least render to them that which is "just and equal"—you will "owe no man anything," and therefore not withhold from him his dearest rights and pleasures. If your Lord's spirit be attractive to you, and you "know the grace of the Lord Jesus Christ," you will cultivate "the mind which was also" in Him; you will "condescend to men of low estate;" you will "look, not every man to his own things, but every man also on the things of others." If your Lord's love constrain you, you will "glory in his cross," and thus "be crucified to the world, and the world unto you;" you will not suffer worldly advantage nor any other idol to dispute his supremacy, or restrict his honor and obedience as the Lord of the heart and conscience. If your Lord's cause be dear to you, you will "hold forth the word of life;" you will, by "manifestation of the truth," commend it "to every man's conscience in the sight of God," and by embodying in your life the equitable and benevolent spirit of the gospel, give no "occasion to the enemies of the Lord to blaspheme."

To those bearing the Christian name, engaged in slaveholding, we say, with all fidelity and affection,—Review once more the first principles of the gospel. Own, as you surely must perceive, the sinfulness of the traffic in the pilfered rights and liberties of your fellow-men. Wash your hands at once from the dishonorable defilement. Deliver your consciences from the crushing load of guilt. Break the fetters in which your souls have until now been held.—Enter into the full liberty of Christ, which consists in honoring his authority and laws. Suffering and loss may await you; but were it martyrdom itself, the spirits of sainted martyrs invite you to the sacrifice; Christ's promises will sustain you—and his unchanging favor be your everlasting crown.

Let those whose hands are not engaged in the work of oppression, keep their hearts free from contamination. The guilt of those whom you own as brethren, should open up the fountain of sorrow in your spirits. By so much as they come "short of the glory of God," be it yours to stand forth with "garments unspotted," as witnesses, for the righteousness, and benevolence, and purity, which the gospel inculcates. Suffer not sin upon your brethren, or you make it your own. Abjure all maxims of worldly policy, when they would set aside the authority of Christ. Deliver your souls at once and for ever from copartnery in crime. Inactivity is guilt in the sight of your Divine Master. Compromise is treachery to his interests. Timidity is distrust and disaffection. Abandonment of the cause of the poor and oppressed, is apostacy from your high and holy calling.—"Be strong, quit you like men."

Let our colored brethren who have obtained the blessing of freedom bear, with the meekness of Christ, the wrongs to which they are still subjected. You, dear brethren, need no stimulus from us to hate slavery, and hunt the loathsome system to death. "Go, and the Lord be with you." You will repress, however, every excess of natural indignation at the remembrance of your own, or the sight of your brother's injuries, lest natural passion should hurry you into word or act that would embitter your spirit, defile your conscience, and ultimately injure your great and godlike enterprise.

Our dearly beloved brethren who are still in bonds,—we would remember you as bound with you. We would mingle our tears of sympathy with your tears of suffering. But you have a fuller and more efficient sympathy than ours. Ye are the Lord's freedmen. Your souls exult in the liberty that sanctifies and expands the immortal spirit. In all your sufferings the eye of Heaven beams on you with pity. The Lord puts your tears into his bottle. "For your shame you shall have double." "In your patience," dear brethren, "possess ye your souls." In the furnace of suffering your heavenly Lord is brightening and beautifying your spirits to adorn his diadem of glory.

Finally, beloved brethren, our "heart's desire and prayer to God" for all of you, is, that "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," you "may "think on" and "do;"—and that "the God of peace may be with you."

Subscribed in the name of the Meeting,
RALPH WARDLAW, D. D.
DAVID RUSSELL, D. D.
JAMES R. CAMPBELL, M. A.

SELECTIONS.

From the Philanthropist.

An Anti-Slavery Congress at Washington.

We call attention to the following communication from Mr. Morris. He recommends a bold project, and a grand one. We should like to hear the opinions of our eastern friends respecting it. Should Ohio appoint her delegate, will the other free States appoint theirs? The measure, independent of other results, would show what amount of liberty there is in the District of Columbia!

DR. BAILEY:—The results of the late elections have furnished probable, if not conclusive, evidence, that General Harrison will be the next President of the United States.—It requires very little sagacity and foresight, to discover the cause, that is producing, and will finally produce this effect. It is the consolidated action and influence of the slave power in this country. President Van Buren has given in his adhesion, and promised his fidelity to that power, through motives of *policy*. General Harrison has done the same from *principle*. He is not a northern man with southern feeling, but a southern man with southern prejudices and feelings on this subject. In what condition then will the anti-slavery cause and anti-slavery men be placed during his administration? There is nothing, that the friends of liberty and the natural rights of man, might fear, but much for hope and encouragement in this change of rulers.—There can be but little doubt, that the slave power, during the next Presidential term, will govern us with absolute, but not undisputed sway. It will attempt to force an acknowledgment of the justice of its bloody code from the freemen of this country. The foreign slave-trade will, if not openly countenanced, be winked at by the Government, that a broader basis may be formed for the slave representation in Congress. It will look upon the banking monied power as no longer needful for its support, and this northern ritual will be erased from its liturgy. With its own monopoly of twelve hundred millions of dollars, in human flesh, blood, bones, and sinews composed of all ages and both sexes of the colored race, with a President to direct and sustain its action, it will spurn all restraint, and bid defiance to every principle of justice and of law, that obstructs its onward progress. It will dig a deep pit in order to entomb forever the doctrine of equal rights and the liberties of this country, but will itself most assuredly fall therein. There can be no doubt, that the principles of Justice and right have a strong and lasting hold on the hearts of a vast majority of the American people, but many of them have hardened their hearts and closed their eyes to the oppressed and down trodden condition of the native colored American, and like Pharaoh will not let the people go. But I trust it will not require the TEN plagues of Egypt to be inflicted on us to accomplish this object; but that the approaching one which is to continue four years, will be sufficient. The liberty and American freedom will not only and unmistakenly[sic] but will soon rally under the broad banner of truth, reason and sound policy, and restore to the colored American his long lost natural rights, and less than four years, I most devoutly believe will find every faithful and honest Democrat in the United States ranged under that banner. If anti-slavery men in our own State will now stand erect and firm, I hope we shall be able to show to the world that we have "seven thousand" men at least, in Ohio, who have not "bowed unto the Baal" of Slavery. There is yet in our land a living and redeeming spirit, which will eventually free us from the curse of slavery, but correct information as to the operation and effect of this system of wickedness upon our moral as well as political condition is yet needed in many parts of the country. To obtain this end, permit me to suggest, that the anti-slavery men in each State choose a delegate to attend at the city of Washington during the next session of Congress, and the like number at each succeeding session if necessary; that they there form an organized body, holding daily sessions if thought proper; that they collect all possible information on the subject of American slavery, and also on the system as it exists in other parts of the world; that they note with accuracy all proceedings of Congress and public men at Washington on this important question; that they keep a daily journal of their proceedings and publish the same as may be directed,—all their acts to be done with open doors, that every person who wishes may hear and understand what they do.

The above hints furnish an outline of what is intended.—If you approve the scheme, will you recommend a meeting of anti-slavery men in the city, at as early a day as may be convenient. If such meeting should also approve, then measures may be taken to carry the same into effect.

I am with respect, yours, &c.
THOMAS MORRIS.

From the Liberator.

The Abolitionism of England.

The abolitionism of England is, in the gross, nothing more than the natural humanity of the people, uncorrupted by the presence, and unsubdued by the power of slavery. It has never been tried in a fiery furnace, (with some few exceptions,) nor compelled to encounter a single storm of persecution, and therefore is no more a test of English character, than is the opposition of Americans to a monarchical form of government. It is one of the easiest things in the world for American 'democracy' to rail at foreign 'aristocracy'—to denounce the despotism of the old world, curl the lip scornfully at the autocrat of Russia, and *celebrate the birthday of American independence*. But what does this prove? Any just appreciation of the rights of man? Any genuine regard for the liberty of the human race? No. Democracy, as well as hypocrisy, knows how to strain at a gnat, and swallow a camel. It can exceed in cruelty and oppression,—in lying, cheating, stealing, enslaving,—the worst kind of despotism to be found in all Europe. So, in England, it costs no effort to denounce that which does not exist on her soil at home, to wit, slavery. Her abolitionism "walks in silver slippers," is *patronized* by her majesty, the Queen, receives the condescending support of Prince Albert, walks arm-in-arm with his Royal Highnes, the Duke of Sussex, and is, of course, on excellent terms with all that is lofty, honorable, and mighty in the kingdom. Hence, individuals may be very zealous and devoted there in the anti-slavery cause—may make liberal sacrifices in its behalf, and sedulously labor to secure for it complete success—and yet be as hostile to the spirit of freedom, and as unwilling to encounter odium and persecution by espousing an unpopular and radical reform at home, as is the pro-slavery party in the United States. Mr. O'Connell seems to regard the *quality* of English and American abolitionism as essentially different. In a speech which he made in the London Convention, he said,—

"Here, [in England] the abolitionists were in safety, and honored for their exertions by the good. Here, they were encouraged and cheered by the smiles of the fair. But far different was it with their friends in America: they were vilified and insulted. The abolitionists of England had nothing to complain of. In America, they are met with the bowie-knife and lynch law. There had even been martyrs in the sacred cause, and their blood cried out, not for vengeance, but for mercy."

Certainly, it is a happy circumstance for England, that her soil is free from the pollutions of slavery; and fortunate is it for America, that she is no longer governed by "king, lords, and commons." But an American democrat may be the veriest tyrant on earth, and an English abolitionist not less pro-slavery than those who are insanely striving to crush the cause of emancipation in this country.

For all that England has done to abolish slavery in her own dominions—for all that she is doing to abolish it throughout the world—let us be thankful, and let her receive credit. Her abolitionism will remain true so long as it is kept at home to bask in the sunshine of royalty, and to be applauded to the echo in Exeter Hall, with a royal duke in the chair; but, almost without an exception, as soon as any portion of it is imported into this country, it becomes cowardly, heartless, and corrupt. It shuns the company of American abolitionists with pro-slavery dexterity and delicacy of feeling; it instinctively associates with their enemies; it stands aloof from all contact with our colored population, and exhibits the colorphobia almost as soon as it touches our soil. George Thompson was faithful and true, but he remained so at the peril of his life; and so was Charles Stuart; and so was that extraordinary woman, Harriet Martineau. These are rare exceptions. But, of all the religious delegations that have been sent to America—from Matthewson and Reed down to Joseph John Gurney and Robert Newton—not an individual has dared to speak and act, on the subject of slavery, as he would have done at home; and yet, doubtless, they all thought, before landing on these shores, that they should be able to stand up erect in the presence of the Moloch of slavery, instead of basely bowing the knee to it. But they did not know themselves, for they had never before been compelled to pass through a fiery ordeal. Their anti-slavery gold proved to be all dross—perhaps as much to their own mortification as to the astonishment of others. And so, we apprehend, it would be with a very large majority of the English abolitionists, if they should come over to us in the present state of public sentiment. This is not uttered in an invidious or reproachful spirit; far from it. Nor do we thus speak, without making glorious exceptions. There are those, on the other side of the Atlantic—both men and women—who would stand by the anti-slavery cause were it odious and perilous to do so, instead of being honorable and popular as it now is, at home; and who would never compromise their principles abroad.

From the Pennsylvania Freeman.

American Free Produce Association.

The second annual meeting of this Association commenced its sessions at Clarkson Hall, at 10 o'clock, A. M. Oct. 21. Though the number of delegates in attendance was not large, an excellent spirit pervaded the meeting. The morning was chiefly occupied in enrolling the members—appointing committees, and other preliminaries. In the afternoon the Treasurer's report was read, and also the annual report of the Executive Committee both of which will probably be soon published. A number of resolutions were reported by the Business Committee; some of them asserting the duty of all—but more especially of abolitionists—to abstain from the use of slave-grown produce, were under discussion at the close of the afternoon's session. Those present seemed to feel that the work of abstinence was one in which individual action was all-important—even more so, perhaps, than associated effort. That it was, emphatically, a work for the people, which it was the duty and privilege of every men, woman and child that hated slavery to engage in—a testimony that ever kept before the view the suffering of the slave.

An evening session was held, for the purpose of hearing the report of the delegates appointed to attend the "World's Convention." A written report from James Mott and Henry Grew, stating they had attended, &c., was received and read; and also one from Lucretia Mott and Sarah Pugh, informing the Association of their journey to England, and of their exclusion from the Conference. The following resolution was offered, and after a lengthy and interesting discussion adopted, with but one dissenting vote:

Whereas, The "British and Foreign Anti-Slavery Society," having, through its Comittee, invited the friends of emancipation throughout the world, to assemble in Convention, in London, on the 12th of June last, to deliberate upon the proper measures to be adopted to carry forward the glorious work, and to hasten the day of the slave's deliverance: and

Whereas, This "Association" having, in compliance with the request of the Committee, appointed a delegation to attend the proposed Convention; and learning, by the report of our delegates, that two of them were excluded from the meeting then held on account of their sex: therefore

Resolved, That we can but feel that by thus rejecting a portion of the delegates this "Association" thought proper to appoint, they deeply aggrieved us in the persons of our representatives.

The meeting was one of interest. Deep attention was given to the statement made by the delegates, and to the lucid exposition of the wrong of which the Convention had been guilty in excluding females from its deliberations. In mild, though heart-thrilling language, Lucretia Mott told of the feelings with which she listened, as she sat in the gallery, to the arguments against abstinence, advanced by some of the most prominent members of the Convention. So weak and unsound did they appear, that she felt that the "weak women' who had been excluded from their deliberations, could successfully have defended the cause of truth against such assaults. But the rules of the Convention had placed a padlock upon their lips, and they were obliged to listen to flimsy sophistry in defence of wrong, in silence.

From the Union Herald.

Onondaga County Anti-Slavery Society.

Last week, on Friday, we attended a meeting of this Society, held in Skaneateles. The meeting was not large, though, as it regards numbers, we were informed that it was as usual. The subjects of church and political action in regard to slavery were brought up and freely discussed. It is but justice to say, that though there are but a small number of abolitionists in this village, they are of the true stamp. And although the majority of them are decidedly in favor of independent nominations, we esteem them none the less. They live and act like a band of brothers. They appear to possess the true spirit of liberty. They aspire not to the high and elevated condition of being conscience keepers to their brethren. They are willing to think and let think. They appear to be fully convinced that truth will lose nothing by free discussion. The resolutions on political action were of a third party character, and though the majority of the abolitionists present were decidedly in favor of an independent ticket, yet, they very generously awarded to Friend Fuller and ourself an equitable share of the time in the discussion. With such brethren we can have no contention. We may not exactly harmonize in all our views, but abolitionists can, where such a spirit as was there manifested prevails, dwell together in unity. We can "keep the spirit of unity in the bonds of peace."

Finally, we say to our brethren in that region, go on.—And may the God of peace and liberty guide you, that you may not make shipwreck of the holy cause of humanity, on the rocks of party strife; that you may continue to feel that political action is perfectly impotent, in accomplishing the liberty of the bondmen, aside from high and holy moral influence; that truth addressed to the consciences of slaveholders and pro-slavery men, is the *mighty* instrument, and will prevail.

Anti-Slavery in Amherst College.

WEST BRATTLEBORO', Vt. Oct. 14, 1840.

DEAR SIR:—One or two circumstances have lately come to my knowledge, respecting the anti-slavery position of Amherst College, and the triumph of our principles in that institution within a short time, which I *know* will not be uninteresting to you, and may not be to the readers of the Liberator. An agent from the Colonization Society, not long since, delivered a lecture in the village of Amherst.—His audience numbered *thirty* persons, including (of course) some abolitionists. Neither the president, nor any of the professors of the college, encouraged him by their presence, and very few of the students, though two years before, on a similar occasion, Pres. Humphrey attended, and gave the lecturer $10.

Another fact. A respectable colored man applied for admission to the Institution with the present Freshman class, and *was received* without any hesitation or objection whatever on the part of the faculty, and has thus far been uniformly treated with kindness and attention by the members of the Institution. Another one is expected soon. I do not mean to say that there are not in Amherst, as well as every other college, some reckless and unprincipled young men, who will delight to tease and torment their brother student, if "guilty of a skin not colored like their own;"—but, in the main, he will be well received and well treated. Is not this one of the "signs of the times" worthy of note?

I would add, that the free discussion of the subject is allowed among the students; and many in the several classes are decided abolitionists. It seems that the Amherst faculty knew it to be the general opinion of the community, that they would not receive a colored student, and they were anxious to show what stand they were willing to take.—These facts were related to me by one of the students.—*Liberator.*

Vermont.

The seventh semi-annual meeting of the State Anti-Slavery Society was held the present week, commencing, according to previous arrangement, on Tuesday, and continuing until Wednesday evening. The meetings were generally well attended, particularly in the evenings. Hon. Orson Skinner, of Waitsfield, officiated as President pro tem. and Rowland T. Robinson of North Ferrisburgh, served as secretary. The discussions, from beginning to end, were on topics of admitted importance and relevancy, and conducted in the best spirit, and with a measure of ability which has rarely if ever been equalled in anti-slavery conventions, in Vermont or elsewhere. But justice requires us to state that a very large share of credit is due to our friend C. C. Burleigh, of Philadelphia, for making the meetings what they were. He had several opportunities of addressing densely crowded houses, including a large number of the members of the Legislature. In

COMMUNICATIONS.

The Transfer of the Emancipator.

I have prepared some notes on Joshua Leavitt's account of this extraordinary transaction, published in the Emancipator of Aug. 13th. Incessant occupation, in matters that would not admit of delay, has prevented me from giving it earlier attention. Some people may ask—*Why do you rake up this old affair?* I answer—*the truth of history demands it.* History demands that every circumstance connected with the recent division in the Society should be truly set forth. That division cannot otherwise be understood. Enough is known to convince any impartial mind, that it was brought about by a series of efforts, which, proceeding from one, or kindred sources, in due time formed the basis of a new and hostile organization. The transaction, of which I now speak, was *one of the series*, and we must know its connection in order to comprehend it. My position, as a member of the Executive Committee, during the year 1839-40, enabled me to see that the transfer of the Emancipator was not an *independent*, but a *subservient* act; it was a link only of the chain with which it was intended to fetter the genius of the anti-slavery reform. This was seen by others, and might have been obvious to any dispassionate and free mind; but the silence of those who should have denounced the treacherous act, proved how extensively the professed abolition mind was enslaved to spiritual tyrants. Had the transfer of the official organ of the Society been to a *Garrison*, instead of a *Leavitt*, those dumb mouths had thundered, forth their denunciations with spontaneous alacrity.

I adopt the plan of answering by notes, as the easiest and most direct. J. S. GIBBONS.

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THE TRANSFER OF THE EMANCIPATOR.

Some of my friends having expressed a desire to know more about the circumstances under which the subscription list of the Emancipator was transferred by the late Executive Committee of the American Anti-Slavery Society to the Board of the N. Y. City A. S. Society; and as several meetings and individuals have taken upon themselves not only to censure the act of the Committee, but to implicate the integrity of the editor, I have thought it best to state the facts, precisely as they occurred, according to the best of my knowledge and recollection.

It is or may be known to every body, that during the winter and spring, the late Executive Committee were distressingly embarrassed for the want of money to meet the various demands upon the A. S. Treasury. Those who are now loud in condemning them for doing the best they could in their circumstances, were then doing all in their power to prevent the contribution of funds, and to defeat every measure that might be resorted to for relief. This, in connection with the hard times, and the pressure upon the treasury of the State auxiliaries, and the exclusion of all agents of the National Society from the best fields for money, rendered the situation of the committee very trying indeed. Although they had on hand a large amount of property, in books and stereotype plates, yet it was impossible for the Committee *at that time* to raise money on it for the general wants of the society. (1) Mr. James S. Gibbons, who has recently put his name to an extraordinary tissue of assertions, supposed to be drawn up by Mrs. Chapman, was then proposed by a member of the sub-committee on finance, and he never proposed or pointed out any method of raising money on that property.

Among other pressing claims upon the treasury, the secretaries and editor were at that time largely in arrears for their salaries. (2) The latter, having a numerous and expensive family dependent entirely upon his earnings for support, told the committee that he could not live in this way, and that unless he could depend upon receiving his pay with the same punctuality as the printers their wages, duty to his family would require him to look for other employment. He thought the continuance of the paper *more indispensable* to the continued efficiency of the Society, than any other expenditure, and he believed that, whatever might be the pressure produced by the hard times and the assaults of the Boston party, they could carry, this through, if they would resolve upon it. He therefore offered a resolution to the effect, that the Committee would make the continuance of the Emancipator the first object to be secured. This vote was rejected—I suppose on account of the opposition of several members of the Committee to the editor's views respecting Independent Anti-Slavery Nominations. (3) A vote was passed, however, referring the subject to a sub-committee, who should call a meeting of friends in the city, to see if means could be provided for sustaining the Emancipator. Private affairs required my absence at the time this sub-committee met in the city, and from what I learned respecting the disposition of this committee, I apprehended that they would let the paper run down, and charge the blame to my political views. I therefore wrote to the Executive Committee, that I thought it would be unjust to me, to let the paper run down without paying my salary, and that there was also a considerable sum (about $1000,) paid in advance by subscribers who had a just claim for papers to that amount. I therefore offered, that if they would pay my salary, and continue the paper to the close of the volume, May 1st, and then assign the subscription list to me, I would agree to furnish the subscribers who had paid in advance with an anti-slavery paper to the amount of their subscriptions. My object was, to bring the matter to an issue in the committee, that I might know what I had to depend upon for the future.—My plan was, if they should agree to my proposal, to make over the list to some other anti-slavery paper, on the best terms I could. I was again absent when the subject came up, but the committee, with very little deliberation, voted to accept my proposal! The reason of this vote, in the minds of several members, I supposed to be an uneasiness about my political views, and a desire to get rid of all apparent responsibility for them, without a direct dismissal of the editor from his office. (4)

When the abolitionists of the city found that, if this arrangement should take effect, the Emancipator would probably be removed, and New York be left without an Anti-Slavery newspaper, many said they could not consent to it, and the proposal was made that the N. Y. City Society should assume its publication. The Board of that Society was therefore convened, and after a variety of negotiations, the transfer was duly made and accepted, and the paper became legally, equitably and honorably, the property of the City Society. (5) That Board proceeded immediately to make an agreement with the editor, one item of which fixed his salary at a reduction of one-third from that which he had before received. They also made a contract with the printers, and both editor and printers made their calculations accordingly. From the circumstance that the first of May is the time when yearly rents begin in this city, to which so many other business arrangements conform, it is plain that this is a circumstance of considerable weight.

In all these transactions, I have no reason to believe that any person concerned was actuated by any other considerations than the three I have suggested; first, the *impossibility* of procuring money to discharge their liabilities and carry on the operations of the Society;* secondly, dissatisfaction in some with the editor's course on the subject of politics; and thirdly, a desire on the part of others to secure the continuance of an anti-slavery newspaper in this city, under the same editorial management.

At the late annual meeting, I took my place to discharge my constitutional duties, as Recording Secretary of the Society, with a determination, if possible by lawful means, to save the Society from division or perversion, but at any rate, to perform my duty faithfully so long as I held the office. I was therefore assiduous in my attendance, at considerable personal inconvenience, and faithful in doing all in my power to facilitate the business of the meeting. At length it became necessary for me to be in attendance at the printing office, and I apologized to the chair and begged to be excused for that purpose. Mr Garrison wished me to stay and hear the next resolutions, which I did, but not having leisure at that time to enter into a discussion, and no person desiring any explanation, I made no remarks, and went to the printing office to get my paper to press. On returning as soon as I could, I found that the resolutions had passed, and I thereupon observed, that as no one had asked any explanations, I presumed the meeting were satisfied to condemn without explanation, and if none were desired, I had none to offer. I was again obliged to be absent, and the resolutions were instantly reconsidered and postponed till afternoon, that those "implicated" might offer their remarks. I did not consider myself "implicated" personally, because I had no hand in the transfer, except as a member of the Committee, (6) and I was not authorized by the Committee, to enter upon an appearance on their behalf in response to this summary process. Indeed I should have felt little interest in attempting a defence before a tribunal which had already condemned us unheard, and only reconsidered it for the sake of the appearance. (7) I therefore attended the political convention, and had the satisfaction of aiding to bring about such an understanding that Thomas Earle, Esq. accepted the nominations tendered by the Albany Convention. I continued my attendance as constantly as other duties would admit, in my place as Recording Secretary, until the new officers were chosen, when I of course vacated the seat to which I no longer had any right. Before I left the house, during a period when the meeting was waiting for a report from some committee, some members who had not fully learned the great lesson of "implicit faith," asked the chair for permission, as there was no business on hand, to propose some questions to Mr. Leavitt.—The chair gave consent, and Mr. Leavitt stood up. The interrogator then asked Mr. L. whether the transfer of the Emancipator was or was not made with a view to keep it out of the hands of the old Society, and to have it serve the purposes of the "New Organization." Mr. L. replied that he should state with the same precision as if under oath, and that TO THE BEST OF HIS KNOWLEDGE AND BELIEF, THERE WAS NO SUCH INTENTION OR OBJECT IN VIEW in the transfer. One of the Massachusetts managers immediately rose, and said this was all out of order, and called upon the chair to put a stop to it, which was done. Whether it was because such answers would not serve the purpose in hand, let others judge.

During the negociations of the meeting with the City Society, for the re-transfer of the paper, one of the most active of the actors came to me, with many protestations of kindness, respect, confidence, high regard for my talents, &c., (none of which do I suppose to be insincere,) and wished to know if I would continue editor in the event of a re-transfer. I told him that I intended to labor for the slave, if in my power, until he was free; that I liked the constitution of the old A. S. Society, "platform" and all; that I was much interested in my editorial labors, arduous and thankless though they were, and that I would willingly continue to edit the Emancipator, in the employ of the Executive Committee about to be appointed, if they wished it, and would let me be FREE; that when I put my name at the head of the paper, as editor, I considered myself as primarily responsible for the contents of the paper, and consequently entitled to its control, subject to the advice of my employers, and bound to pay a respectful regard to their wishes, *liable to removal* whenever they should be of opinion that my mode of conduct was detrimental to the cause; but that I considered my conscience and intellectual powers as not subject to bargain and sale, that I was born free, and by the blessing of God, hoped to live, labor, and die free. It is needless to add, that I heard no more from that quarter. In the address above referred to, Mr. Gibbons intimates that they could have had the paper re-transferred, if they would agree to continue the same editor. That's the very pinch! (8)

In conclusion I will say, that to the best of my knowledge and belief, the Emancipator was not transferred for any selfish, sinister, or secret objects whatever, nor was there any treachery or unfairness intended on the part of the late Committee. Whatever may have been the lack of wisdom in the steps which led to it, or whatever thoughts may have been in the breasts of one or two members, I do not believe the Committee disposed of the paper as they did, for the purpose of keeping it out of the hands of Mr. Garrison and his party. Yet when it was seen that such had been its effect, and especially as time has developed the use that they would have made of it if they had got hold of it, I believe the great body of abolitionists are quite resigned to the event. JOSHUA LEAVITT.

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(1) The amount of money received by the Committee during the year, as acknowledged in the Treasurer's account, was $47,000,—being larger than that of any previous year. This is an index to the extent of their operations.—From the manner in which the impossibility of raising funds to sustain the Emancipator is spoken of, one would suppose the amount required, to be very large; whereas, the paltry sum of 300 dollars would have been ample! There was on hand, property worth $12,000. J. Leavitt affirms the *impossibility* of raising *three hundred*, to sustain the official organ of the Society; yet, no sooner was *a part* of that property placed in the possession of certain members of the Committee, *as individuals, than a much larger amount was obtained almost immediately!!* They could do for *themselves* what they *could not* for the *society!* This is indeed, an acknowledgment of selfishness that reflects no honor, but signal discredit on the acting parties. Such a principle of conduct might pass among stock jobbers, but not in benevolent associations. It was *integrity to self*, and not *integrity to the trust reposed in them by their constituents.* What right have such men to complain of their integrity being implicated! Let us see what relation they sustained to the society. J. Leavitt was on a monthly salary of $150; Jas. G. Birney, of $190; Henry B. Stanton, of $83; making an aggregate of $423. It might be expected that men who were deriving such a liberal support from the society, would be willing to abandon a single month's salary in this emergency, rather than sacrifice its only official organ, to sustain which, its members had already sacrificed MORE THAN FIFTEEN THOUSAND DOLLARS! But no. Like the Jew Shylock, they insisted on their "pound of flesh," and there was no *Daniel* to prevent them cutting it out of the body of their debtor, from the place *nearest to the heart.*

(2) This large amount of *arrears* was very soon paid up, when individual exertion was made to raise the money—*early*, and that is the reason it was not raised before. "Some of the committee were *perfectly indifferent* whether the Emancipator was sustained or not—others appeared glad of the opportunity to transfer it, as a means of crippling the Society.

(3) Feb. 20th. J. Leavitt offered the following resolution in Executive Committee:

"Resolved, That the Committee consider the support and continuance of the Emancipator, as the organ of the American Anti-Slavery Society, to be the first object to be provided for in the application of our resources."

This resolution was laid on the table until the next meeting, and then (March 5th,) rejected. Lewis Tappan, particularly, was instrumental in having it thus disposed of, and after the committee adjourned, J. Leavitt remarked to me—"I have no doubt that Lewis Tappan's object is, *to destroy the American Anti-Slavery Society.*" I believed him at the time to be sincere in his efforts to secure the continuance of the paper.

There are two important admissions in this paragraph, viz: "He (J. L.) thought the continuance of the paper *more indispensable* to the continued efficiency of the Society than any other expenditure, and he believed, that whatever might be the pressure produced by the hard times, and the assaults of the Boston party, they could carry this through if they would resolve upon it." Thus, Joshua Leavitt, in becoming a party to the transfer, was, by his own admission, *destroying "the most indispensable" instrumentality of the Society whose servant he was*, and yet, in a subsequent part of his narrative, he assumes an exceedingly disinterested air, and tells us that he went to the annual meeting, "with a determination, if possible, by lawful means, to save the Society from division or perversion," &c.—What nonsense! Does he suppose the abolitionists are so simple as to be duped by such professions, after his own admission that he had *cut off the Society's right hand!* If he had sought, with all the zeal of a declared mortal foe, to commit the highest act of hostility that hatred could devise, he could not have inflicted a deeper injury. But such warfare as this is perfectly consistent with the whole bearing of the new organizationists, who perpetually cry, *peace, peace*, while dealing the most vital injuries malignity can inspire. As it regards the power of the committee to sustain the paper, be it observed that J. Leavitt says—"whatever might be the pressure * * * they could carry it through, if they would resolve upon it." But they were resolved *not* to "carry it through," and their assertion that they were unable to sustain it for *the want of means* is not true.—Their object was to destroy the American Society, and they determined to do it, at all hazards. Another evidence of Joshua Leavitt's disinterestedness in the whole affair, is disclosed by the following resolution, adopted at the same meeting at which the transfer was made.

(April 16th.) "Resolved, That the salaries of the secretaries and editor be paid up to the day of the annual meeting."

My impression is, that he offered this resolution himself; it is quite certain, however, that he shared its bounty, and received $150 as editor of the American Society, after he ceased to act in that capacity. I have examined the records of the Executive Committee, and it does not appear that any similar resolution was passed in former years. To say the least, such reckless expenditure is out of place by the side of a complaint of the impossibility of raising the paltry sum of three hundred dollars to keep the Society in possession of its most indispensable means of efficiency!

(4) Lewis Tappan made repeated efforts, in the Executive Committee, to procure a vote, prohibiting the advocacy of a third party, by the editor of the Emancipator. He pressed the matter with so much pertinacity, (and I doubt not with great sincerity,) that it gave rise to a most angry colloquy between him and Joshua Leavitt, whom, at that time, he would gladly have ejected from his editorial chair. The committee were not prepared to act decisively on the subject of a political party, and they refused to pass any resolution that might be regarded as restraining the freedom of discussion. Lewis Tappan was highly incensed at J. Leavitt, because of his third party-ism, but he promptly entered into alliance with him, when the paramount object of *destroying the National Society* was to be attained! No member of the committee was more active in promoting the transfer of the Emancipator.

(5) Will J. Leavitt say, whether the proposal to the New-York City Society, did, or did not originate with himself? Further, will he say, that the "variety of negociations" with that Society were not wholly *with himself as an individual?* Whatever those negociations were, when they were to take place, and with whom, or that they were to be at all, was unknown to the Executive Committee. No authority was given by the committee to any person or persons to negociate with the City Society, on the subject.—Every thing that was done, was by Joshua Leavitt, on his own behalf, *as an individual, out of doors*, and *not as a member of the committee.* This is evident from the fact, that the Executive Committee considered the Emancipator as already transferred to Joshua Leavitt by a vote of April 2nd;* and the first notice they had of the proposition that was finally adopted, was, when he presented the following preamble and resolution at their meeting of April 16th.

"Mr. Leavitt stated that he had no wish to avail himself of the agreement adopted at the last meeting respecting the Emancipator, should they wish to make a different disposal of it. The following preamble and resolution were adopted:

Whereas, The financial condition of the Society does not permit the continuance of the Emancipator in the hands of the committee, or to reimburse subscribers who have paid in advance; and as it is desirable that the paper should be continued in this city—

Resolved, That the Publishing Agent be authorized to sell the subscription books of the Emancipator to the Executive committee of the City Anti-Slavery Society, including the arrears due from subscribers, provided they will supply those who have paid in advance, amounting to about $1000, and will publish the paper at least a year under the charge of the present editor."

It is manifest that the whole business was actually consummated between Joshua Leavitt and the City Society, without the knowledge of the Executive Committee, and *before it was submitted to them*; and yet J. Leavitt tells us that "the transfer was duly made and accepted," as though it were by an open and regular negociation between the Executive Committee and the Board of the City Society!! He wrote, and presented, himself, the above preamble and resolution, by which he became *the self-appointed editor of the Emancipator*, for one year more, at least. *The salary—the bread and butter*, was the moving power after all, and his solicitude about the society, fear of its "perversion," &c. depended thereupon. What right had he to negociate in the name of the Executive committee, for the retention of his editorship, as a condition of the transfer?

(6) He informs us, that he "had no hand in the transfer, except as a member of the committee." Then I affirm, that he acted in their name without a shadow of authority.

The above resolution stipulates also for the transfer to the City Society of the "arrears due from subscribers." I have not the means of ascertaining the precise amount of the *society's money* thus thrown into the Treasury of a hostile association, but suppose it to be near *two thousand dollars!* It could hardly be much less than that, on a subscription list of six years standing.

(7) The action of the annual meeting is completely falsified by this accont. Ample opportunity was given to Joshua Leavitt to make explanation, and the resolutions referred to were reconsidered with no other view than to afford him the most liberal amount of time. For a more particular statement of the circumstances, I refer the reader to the printed address of the Executive Committee, issued soon after the annual meeting.

(8) The annual meeting deputed a committee, of which I was one, to request of the Board of the City Society the re-transfer of the paper, and a conference was had on the subject. We proposed to assume all the responsibilities that they had incurred—in short, to relieve them from every pecuniary obligation in regard to it; but they required an additional pledge from us *that Joshua Leavitt should be retained as editor!*—Not in so many words, but in substance. Doubtless he had stipulated with them, that his retention in that capacity should be an indisputable condition of a re-transfer; but we were not willing, nor had we any authority, to enter into any such engagement. It appeared afterwards, that the subscription list had been assigned to Piercy and Reed, with all the formality of *legal instruments*, which had been duly executed, and that this was a final obstacle to its return into the hands of its proper owners. *Legal forms* were not thought necessary to the first transfer! Joshua Leavitt affirms that the N. Y. City Society "became legally, equitably and honorably" the owners of the Emancipator! It is then, *such law, such equity, and such* Be it so. One of the present *holders* of the Emancipator, (I do not know whether it was Piercy or Reed,) while conversing on the subject, told a friend, that *he took the paper to keep Benedict from getting it.*

Joshua Leavitt throws a flood of light upon his own condition of mind, by the words, "That's the very pinch," alluding to our refusal to take back himself as the editor, with the paper. *Bread and butter*—not principle! Such Hessianism is unworthy of a man. If that be his rule of action, he is well off the platform where there are no shambles for the sale of integrity.

I deferred writing these notes to so late an hour, being much pressed with other concerns, that I have been obliged to do it very hastily, and may have overlooked some points that ought to be exposed. If I discover this to be the case, I shall take an opportunity to complete them.

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* I was absent from that meeting, on account of the dangerous illness of one of my family. J. L. informed me, a few days after, that he had concluded, on reconsidering the subject, to decline taking the paper on the terms proposed. I add the vote of the committee of April 2nd, to make the account perfectly intelligible.

"Resolved, That Mr. Leavitt's proposition to purchase the Emancipator be accepted, viz:

"If the committee will provide for its continuance to the close of the volume, four (three) papers more, including my salary to the end of the current quarter, May 9th, and will then assign the list to me, I will undertake to supply those who have paid in advance, with an anti-slavery paper to the amount of their subscription, and will make a donation to the treasury of $100 out of my salary."

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* The money by which the late Committee were finally enabled to bring their business so nearly to a close, was furnished, on a sale and pledge of property, by individuals who, having the right to do what they would with their own, were willing at that time to furnish money for those purposes. It never was in the power of the Committee to raise money *in the market* on that property, nor to raise money for general purposes from those who only took a sufficient interest in the special objects proposed. Those who now blame the late Committee for not raising money on that property, did not then offer any aid towards effecting it, and some of them were using their influence to increase the embarrassments and lessen the receipts of the Society's treasury.

Tales of Oppression.

No. IV.

BY ISAAC T. HOPPER.

Cyrus Field, and Alice his wife, resided in the lower part of Philadelphia. He followed sawing wood, and she went out to wash; and being very expert at the business, she always had as much as she could do. For several years, she was employed one day in the week in my family. She was a sprightly, tidy person, and much esteemed by all who employed her. Cyrus was also industrious, and by their united industry and frugality, they had things comfortable about them. Their house was neatly, but not extravagantly furnished, and there were few, if any, who seemed to enjoy the comforts of life to a greater extent than they did. In the autumn of 1816, they laid in a good store of provision and fuel for the winter, as was their custom, and were as independent in their circumstances as the Governor of the State. I have often heard her recount their numerous blessings with a grateful heart. But in an instant, when they least expected it, all their hopes were forever blasted, as regarded their earthly comforts.

Cyrus, at the time above referred to, had had his saw sharpened, and the person who did it brought it home. Not having the change to pay for it, Cyrus stepped out to get a bank note changed, and requested the man to wait until he should return; but he never returned to his home and the bosom of his wife again! It was a final separation! His wife became greatly distressed and alarmed at his absence, and the next day she called to consult with me as to the best course to pursue in the case. After waiting a day or two, I made a summary statement of the case, and advised her to take it to the editor of one of the daily papers, and ask him to give it one or two insertions. Alice said Cyrus always spent his evenings at home, and she was sure something very extraordinary must have happened.

Not many days had elapsed, before it was announced in one of the daily papers, that a colored man had been found dead on the Haverford road, about seven miles west from Philadelphia. Upon seeing this account, I advised Alice to go there and have the man disinterred, and and see whether she could recognize in him her husband. She went accordingly, without delay, but returned the same day, with information that they would not permit her to have him taken up! I then wrote a few lines to a magistrate, who lived in the neighborhood where he was interred, remonstrating with him upon the impropriety of their conduct in refusing to permit Alice to satisfy herself upon a matter that so deeply intersted her. After the reception of this letter, the grave was ordered to be opened, when her worst apprehensions were awfully and painfully realized. The dead man was ascertained to be Cyrus Field. Upon examining his person, it was discovered that his wrists had been so tightly bound with cords, that the skin was cut. No doubt now remained that he had been decoyed out of the city, under some plausible pretence, and there seized and bound, in order to take him to the South, and sell him as a slave. It is supposed that he resisted, and in consequence received a blow which terminated his existence. Alice possessed keen sensibility, and was for some weeks so depressed that she was incapable of attending to any kind of business; but, after some time, she recovered, and lived several years in the capacity of a domestic, in the family of James Abercrombie, a well known Episcopal minister in Philadelphia.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, NOVEMBER 12, 1840.

Hard Work.

Wm. Goodell is laboring with all his might to prove that anti-slavery societies *cannot be neutral* on the question of non-resistance and the rightfulness of human government, and that certain measures now pursued by the American A. S. Society, are non-resistance measures! Its course on the woman question is one of the measures alluded to.—And all this in the face of the explicit declaration of the *old* Executive Committee, that it had "no authority to sit in judgment" on the non-resistance question, and was bound to "abstain from all interference" with it,—and that, in allowing women to exercise the rights of members, the Society had only acted according to its constitution, while a contrary decision would have been taking sides on a sectarian question, respecting which, it was bound to a position of entire neutrality! Where was brother Goodell when these declarations were made, that he did not protest against them as false and dangerous, and rebuke the *old* Committee for propagating so fatal a heresy; instead of reserving his rebukes for those who took the declarations in good faith, and whose only fault is, that they have done what they could to keep the Society in exactly the position where the Committee, in 1837 and 1839, said it ought to remain?—And what has he to say *now* to those declarations! Has he ever, since he commenced his ungenerous attacks, had the fairness to publish them? We think not. Their publication might have the effect to destroy the influence of some of his ungenerous charges against the society. He will be careful to keep them out of sight of his readers!—His unfairness grieves us, and we deeply regret that he should spend his time in waging a war upon his brethren for their views upon a question which has no more to do with our societies than the question of Mormonism or Phrenology.

Brother Goodell not only accused the Standard of advocating non-resistance, but brought the same charge against the Herald of Freedom and Pennsylvania Freeman—Mark now, how triumphantly brother Burleigh answers the charge.

Brother Goodell was "surprised" at our denial of having "advocated non-resistant views" in the Freeman. We are utterly *astonished* at his ever having dreamed of charging it "ingenuity in argument," some "sort of evidence" of the truth of his charge. Not a shadow of evidence to sustain it, has been, or can be found in our columns. And now he tries to help out his lame cause by throwing out a sort of lure to a voluntary confession from us, by asking, "Are those doctrines so odious in the eyes of Br. Burleigh, that he deems the imputation of them a slander!" In all kindness we must say this mode of getting out of the difficulties of his position, is unworthy of William Goodell, and such an one as he would never have resorted to, if his cause could bear its own weight. We might as properly charge him with advocating Presbyterianism, or Orthodox Congregationalism in the organ of the New-York State A. S. Society, and when he repelled the accusation, turn round and ask, "are these doctrines so odious in the eyes of brother Goodell, that he deems the imputation of them a slander!" We have had no occasion to "deem" anything about the "imputation of such doctrines"—for it was not the *doctrines* that were imputed to us, but the *advocacy* of them in the Freeman. Can brother Goodell's keen discrimination discern no difference between the two!

After filling a long paragraph with propositions and questions, some relevant to the point, and some irrelevant, he asks if we are prepared to say that he is "mistaken in all this." We answer, no—not in all; but in every particular which has any bearing on the point at issue, yes.

He asks, with almost an air of triumphant anticipation of an answer conclusive in his favor, "were we mistaken in the fact we attempted to prove—viz: that the Pennsylvania Freeman's proposed *anti-slavery measures* were *non-resistant* measures! Of course we suppose him to mean *peculiar* to non-resistants, and we unhesitatingly answer, yes—utterly mistaken. As wide from the truth as slaveholding from Christianity. *All* the measures our paper has ever advocated, are such as are approved and adopted in common by those who agree with and those who differ from us in our views of "civil government." We are not aware of having proposed or favored any which brother Goodell himself would oppose. Perhaps—but of that we are not sure—he would condemn our refusal to exclude women from equal participation in our business meetings, but what has non-resistance to do with this? We know of no such thing as "*non-resistant* views of women's rights," and do not remember to have ever heard of such a thing till the phrase appeared in brother Goodell's article. But if our course in regard to the action of women is a "non-resistant" one, what is Gerrit Smith's—Joshua Leavitt's—Thomas Earle's—Alvan Stuart's—and that of many others, who like these have taken precisely the same course that we have!

In another column we have inserted a letter from James C. Jackson, denying the justice of the construction which brother Goodell, in his haste to convict the Standard of inconsistency, put upon a sentence from his pen, published in this paper as editorial. In reference to this, we deem it no more than justice to brother Jackson to quote the following paragraph from the Freeman, from which it will be seen that the clear-sighted editor of that paper agrees with him in denying that the sentence alluded to is liable to the construction which brother Goodell placed upon it.

In a note, brother Goodell asks if this sentence quoted from the N. A. S. Standard, is not "non-resistant doctrine?"—viz: "we are far enough from going the doctrine that this government is ordained of God!" Such a question from the logical mind of Wm. Goodell! We can hardly bring ourself to think that he requires a serious answer.—Non-resistant doctrine? No more than it is democratic doctrine. No more than the doctrine of immediate emancipation is non-resistant doctrine. It is a doctrine held by non-resistants, no doubt,—but like a thousand others, held by them in common with multitudes besides.

"Right and Wrong."

We take pleasure in stating, that the Annual Report of the Boston Female Anti-Slavery Society—or "Right and Wrong in the Anti-Slavery Societies"—which appeared in the Standard of the 29th ult. has been published in pamphlet form, and is for sale at the Anti-Slavery Office, 143 Nassau street. It is a document which ought to have a wide circulation, and a place in every anti-slavery family. It is admirably adapted for distribution among those who desire to understand the nature and causes of the division in our ranks; and wherever it is candidly read, it cannot fail to remove the unfavorable impressions respecting the American Anti-Slavery Society, which have been produced by the misrepresentations of its opponents. The opinion of Mr. Garrison respecting it, will be found in a paragraph from the Liberator on our first page. In the last number of the Pennsylvania Freeman the editor says: "We have alluded, in another article, to this admirable document, but we are not willing to leave the subject without giving the readers of the Freeman an opportunity of forming some judgment of its merits for themselves. With this intent, we insert the following extracts, and should be glad had we room for more. Next week it is our intention to copy still farther from it. As a whole, the Report merits the eulogy bestowed upon it by the National Standard."

Price, 12½ cents, single—$1 per dozen.

"A Voice from the Old Hero."

We find this announciation, in staring capitals, in the New Era of the 2nd inst. over what purports to be an address to Gen. Jackson, by the people of West Tennessee, and his reply to the same, delivered on the 8th of October, at a meeting held for the purpose of giving him a public reception. The address to the General, after alluding to the "uncounted throng" that stood before him—the "vast assemblage of youth and age, and of both sexes"—the "thousand countenances beaming with delight"—and after eulogizing him, in the most fulsome and bombastic style, as worthy to stand by the side of Washington and Jefferson, and as having "long worn, thick and clustering around him, all the hearts which a grateful nation could bestow"—thus launches a shaft at the "fanatical" abolitionists:

Yes, the past at least is secure, and your character and your fame are now placed far beyond the reach of accident or malice. But can I say as much for the safety of that gorgeous ensign of the Republic! Is there no danger that the endeared sisterhood of those Stars and Stripes may some time be severed and broken up? Is this Union, heretofore glorious and happy, placed beyond the reach of accident or malice? Is not the dark and grisly spirit of fanaticism now forging its thunderbolts and filling its vast magazines of malice, ready to level its fulminations against some of the institutions of the South, and through them the Constitution of the Union? Methinks I see that fell spirit emerging from Pandemonium, clothed in livid fire, "gloomy as night, fierce as ten furies, terrible as hell, and shaking a dreadful dart." But we must rely on the firmness and intelligence of the People to come to the rescue of these institutions and of the Constitution; and what deep and abiding anxiety must swell your aged and patriotic bosom for the fate of that nation to which you have devoted your blood and your life! We know that your last and expiring breath will be a prayer to Heaven to avert that gathering storm, that withering curse—and that these glorious institutions of ours may be perpetual. "Esto perpetua" is the prayer of the patriot's heart.

This "thunderbolt" is certainly sufficiently "grisly" to agitate the nerves of any one who has the fear of the "chivalry" of the South before his eyes; and if the abolitionists are not annihilated, it will not be the fault of the "patriotic" citizens of West Tennessee. The "Old Hero" gave utterance to "the deep and abiding anxiety" which "swelled his aged and patriotic bosom," on this question, in the following terms:

Look, I pray you, at the efforts which are making to arrest one section of the Union against the other. It is in this aspect that the movements of the abolitionists become fearful and portentous. If there be any real philanthropy in mass of those who constitute this party, it cannot be doubted that it is made to take a false direction by those who are striving to revive the doctrines of the Federal party. It is undeniable that the mass of the abolitionists acknowledge as political leaders those who have signalized their opposition to the measures which will keep the Government in the path prescribed for it by its founders. If there is a single abolitionist in the United States who supports or advocates any leading doctrine of the Republican party, I have not heard of it. Wherever the influence of these societies is felt, it adds to the power of those who favor the establishment of a National Bank—who contend for a system of internal improvement at war with the rights of the States—who advocate a tariff of protection unnecessary on the score of revenue, and calculated to multiply the sources of discord between the various sections of the Union.

The General is either deplorably ignorant of the elements of his own party, or else he purposely stated what was false, for the purpose of deceiving his hearers, when he declared that he did not know of a single abolitionist who supports or advocates any of its leading doctrines. Has he never heard of Edward D. Barber, the late candidate of his party for the office of Lieutenant Governor of Vermont! Does he know nothing of Thomas Earle of Pennsylvania, or Thomas Morris of Ohio? Do these men advocate no "leading doctrine of the Republican party"!

Again—the General says:

This, my fellow citizens, is a great and momentous crisis in our national affairs, in which our dearest rights as freemen are deeply concerned. The Presidential election is near at hand, which will decide the fate of our Republican system; whether it will be perpetuated on the great principles laid down in our written constitution, or changed to a great consolidated Government, in which the rights of the States will be destroyed, the confederation trodden under foot, our glorious Union burst asunder, and your constitutional liberty lost forever. Its destiny is in your hands, the hands of the [illegible] you decide this all important question, for weal or for woe. If you cast your votes for that well-tried republican, Martin Van Buren, your republican system is perpetuated, and placed upon a durable foundation. Cast your votes for General Harrison, the chosen candidate of the apostate republicans, *the abolitionists*, and the Hartford Convention Federalists, and your Constitutional liberties are perhaps gone forever, and may end like that of ancient republics.

Then, fellow-citizens, I say to you, go to the polls on the 3d of November next, with that independent spirit with which your revolutionary fathers fought and conquered—go, I say, looking steadfastly at the stripes and stars on the banners of your country's glory, under which your revolutionary fathers fought and conquered, and give your votes like freemen, as you are, to that man whom you believe to be a pure, undeviating, and well-tried republican, and your liberty is safe. You thereby snatch the republican system from that peril that awaits it, and to which it is now brought by the combination of a united faction of apostate republicans, *abolitionists*, and Hartford Convention Federalists, leagued together for the purpose of destroying your Constitutional Government, and raise upon its ruins and your liberties, a great consolidated Government, based upon the combined monied power of England and America, and make the laboring and producing classes of our country "hewers of wood and drawers of water" for their own aggrandizement.

The "Old Hero" is certainly in a state of mind which entitles him to the compassion of the friends of liberty. His "fulminations" are calculated to remind us of those unfortunate beings mentioned in Scripture, who cried out at the approach of Jesus, "Why hast thou come hither to torment us before the time"! If it were not for the feelings of sadness which are naturally excited by witnessing the blindness of mind and hardness of heart exhibited by a man who has held the highest office within the gift of this nation, who could suppress the laugh of scorn and derision at the impudent assertion, that the election of that supple tyrant, Martin Van Buren, to the Presidency, would "perpetuate the great principles laid down in our written Constitution," prevent "our glorious Union" from "bursting asunder," and save "the laboring and producing classes of our country" from becoming "hewers of wood and drawers of water"!—Alas!

"Earth is sick,
And heaven is weary of the hollow words
Which [politicians] utter, when they talk
Of truth and justice!"

To hear a man, who has grown gray in the practice of tyranny in its most odious and debasing form—who holds perhaps a score of his fellow-creatures in the condition of working animals, and extorts their labor without compensation, and under the terrors of the driver's lash—prate of liberty and equality, and crying out in alarm for the safety of the country and the rights of "the laboring and producing classes," were surely enough to excite the virtuous indignation of every patriot and Christian, if not to provoke "the loudest laugh of hell!"

HENRY GREW.—This brother has published a letter in the Pennsylvania Freeman, complaining of the Worcester Convention for speaking of the new organization as pro-slavery, and for its resolution respecting the Committee of the British and Foreign Anti-Slavery Society. We beg leave to suggest to our friend, that he puts a construction upon the resolution of the Convention respecting new organization, which is not only contrary to the meaning of that body, but which its language will not bear. To say that a scheme is pro-slavery in its influence, is *not* saying that those who support it are necessarily the "vilest of hypocrites," and "more malignant than the floggers of Dresser and the murderers of Lovejoy." We must also hint to our friend, that when he accuses the Convention of an attempt to "rob" men of their dearest right by "defaming their character," he does not exhibit the most convincing proof of his own freedom from "the prejudice of party," nor of his desire "for a return to our first love."—We must add, also, that his apologies for the London Convention do not look well by the side of his sweeping condemnation of the Convention at Worcester. He may rest assured, that the last named body adopted its resolutions after "serious and deliberate consideration," and with a full understanding of their import. If certain [illegible] in our ranks were as ready to expose false principles as they are to complain of the "hard language" of those who feel bound to tell the truth, on all occasions, without respect to persons, their efficiency as abolitionists would be vastly augmented. We say this with all due respect to friend Grew, of whose fidelity to his own conscientious convictions we entertain not the slightest doubt.

Letter from James C. Jackson.

FARMINGTON, Ontario Co. Nov. 1, 1840.

MY DEAR BROTHER:—I see by the Friend of Man of October 14, that in a note to an editorial article, brother Goodell inquires—"If the Standard does really mean to deny that it has advanced non-resistant doctrine, what shall we make of the following declaration in its columns? 'We are far enough from going the doctrine that this government is ordained of God.' Is this not non-resistant doctrine?"

As I was the author of the editorial article from which brother G. has taken this quotation, it properly devolves upon me to explain its import. The paragraph from which brother Goodell quotes, is as follows:

"We are far from going the doctrine that this government is 'ordained of God.' Some may believe it. They are welcome to all the comforts of their philosophy. We do not go to the Bible for the charter of this government. We go to the charter which the people have written—the Declaration of Independence. We do not mean to say that the Bible does not uphold most explicitly man's inalienable rights. Most clearly it does. But it no more declares that *this* government is 'ordained of God,' than it does that a *Wall-street* insurance office is. This government is the creature of the people. They have made it—they can unmake it."

Now, I ask brother Goodell if this is non-resistant doctrine? Is the democratic philosophy non-resistant philosophy? Is the doctrine of the Declaration of Independence, in respect to the origin and powers of the government, non-resistant philosophy? If so, then has the Standard taught non-resistant doctrine—otherwise, not.

I have felt very deeply injured by the course of brother Goodell toward the Standard and the old society. Every man who, for the last year, has read the Friend of Man, knows that, in his attempt at *neutrality*, he has manifested a spirit of sympathy with "new organization." This I do not condemn in itself, but only under the name of "*neutrality*." Whether he has intended it or not, he has, in repeated instances, manifested a hostile disposition; and, in the first notice he took of our sheet, he fell "pell mell" at

Meetings in Western New-York.

We call special attention to the notice in another column, of a series of anti-slavery meetings about to be held in the western counties of this State. As we said in the Herald of Freedom, in relation to a meeting in New-Hampshire, we say in relation to this whole series:—We hope there will be a general mustering of all who *profess* to be abolitionists, and of all who do not even profess it. The party "*drunken scrape*" of the country will have passed by, and the people, who have moral constitution enough left to get sober, will have become so by "thanksgiving." We hope no one who has not, will pretend to "*keep thanksgiving*." But we conjure all who may read this notice, whatever their course heretofore in regard to anti-slavery, to be present at these meetings. There will be room for all, and the meetings will be free to all. Especially we entreat those, who feel themselves touched with symptoms of new organization—who feel any jealousy of the old society, or of any of its friends, to just come to these meetings, and see, and hear, and speak for themselves. We call on the people to attend, without distinction—men and women—old and young—of all callings—especially those who get their living by *work*—and *more* especially those who work in the *land*. The question of enslaving the laborer of the country will come up—the *agricultural* laborer. The question, in effect, of the enslavement of field labor itself. The country is fast falling into the principle of enslaving and degrading field labor, and that, even while labor is flattered as paramount to every thing else, for the sake of getting its consent to ride it and rule over it in office. The spirit of the times is to despise labor in the field, and to live without it and upon it. Southern slavery fosters that principle,—and the northern laborer will find himself enslaved before he dreams of it—if the slave system is to be tolerated in the country as it has been. They hold slaves at the South because labor is degrading there. Its tendency is to degrade labor all over the country.

The subject must be met. We must meet it openly and before all the world, and we want all the world to be at our meetings. We shall agitate the country till the slave has liberty. It will have to emancipate the slave, or it never shall hear the last of it. We *will disturb* it, by the help of God, till slavery is abolished. There are multitudes of us enlisted, (and God will keep the number good,) who cannot be silenced, or in any way quieted, till the country takes such character on, and such demeanor, as that every man shall be free among us and of equal rights. God has stirred us up to it, and we never will sleep—except the sleep of death—till our great errand is accomplished. The nation shall not sleep neither, till it delivers all its people from slavery. We will cry FIRE and SLAVERY in its drowsy ear, with the noise of an earthquake. It shall not sleep.—We will rouse it from nightmare and from palsey and from trance. These are now its repose. It can have no wholesome sleep, with the night-hag of slavery upon its breast.

Those who think to weary us into quiet, by staying away from our meetings, reckon without their host. Staying away will not weary *us*. It wearies those who stay. They had better come now, then. We *warn them to come*.

James G. Birney.

This has been a dear and honored name among abolitionists, and it grieves us to mention it in any other than an honorable connection. Here is a paragraph, however, from one of his recent letters, written on the other side of the Atlantic, which seems to demand a passing remark.

The accounts you give of things at home are truly discouraging. Really it seems sometimes almost a hopeless case, and that our country is to be given over to *judgments*. Well, let us try to be innocent. I have had but little to give to the cause besides personal efforts—and the power of making them any longer to much effect is beginning to be exhausted. I am sick to death almost of quarrelling with those, or rather of being quarrelled with *by* those, who profess to have the same object in view that I have. The war against open adversaries, I can wage tolerably well—but I will neither use devices to undermine others, nor can I trouble myself to guard *against* devices, or to counteract those who practice them.

Has Mr. Birney forgotten the "device" by which he and others sought to "undermine" the American Anti-Slavery Society—viz: the transfer of the Emancipator! Has he forgotten that other "device"—not quite so successful—by which he sought to "undermine" the confidence of the abolitionists in their faithful pioneer, and to crowd him and others off the anti-slavery platform? It ill becomes a member of the old Executive Committee of the American Anti-Slavery Society, who approved its course, in 1838–9–40, to talk of "devices." That Mr. Birney should be "sick to death" of a contest in which he has borne so dishonorable a part, is not to be wondered at. We trust, however, that he will recover, and that, in his hours of convalescence, he will heartily repent of the course he has pursued. He will find in his old associates, we trust, a *forgiving* spirit.

Dreadful Blasphemy!—We invite an attentive perusal of the letter of the Rev. Mr. Fuller, of Beaufort, S. C., which will be found in this week's "Pro-slavery Retreat." Mark his impious averment, that the professing Christians of the South, after "bestowing upon this subject the most serious and devout attention," and "prayerfully examining their Bibles," are "PERFECTLY SATISFIED" that "GOD HAS AUTHORIZED" SLAVERY! Mark, too, the terrible blasphemy of the declaration, "THE HOLY GHOST, *after his* [Christ's] *ascent*, EXPRESSLY AUTHORIZED SLAVERY." To deny this, we are told, is to "offer direct insult to the Holy One of Heaven." Again he says—"I am not only convinced that the word of God justifies the institutions now existing, but that *the African is in the* HAPPIEST SITUATION *he can now occupy*." Certainly this is very explicit. Here are no mock professions (like those of our northern pro-slavery clergymen) of opposition to slavery "in the abstract," and of a desire to "get rid of the evil." The writer takes ground boldly, and without reservation, for perpetual slavery, as expressly authorized (O terrible blasphemy!) by the Father, Son and Holy Ghost! While such profanity makes us shudder, we nevertheless prefer it to the heartless anti-slavery *professions* and pro-slavery *practice*, which characterize the mass of the northern clergy. The former is tangible, and comparatively honest, and therefore easily met and refuted; while the latter is evasive, cowardly, deceptive and hypocritical. There is far more ground to hope that the former will be subdued and give place to right feeling and action, than there is to indulge a similar expectation in respect to the latter. This is a point which abolitionists are beginning to understand better than they once did, and a clear perception of it will enable them to spend their strength where it will tell most for the cause.

Dr. Follen.—The Pennsylvania Freeman confirms our denial of the correctness of J. G. Whittier's assertion, that Dr. Follen was in favor of the third party. The editor says:

It was publicly stated, at the annual meeting of the American Society last spring, by his intimate friend, Ellis Gray Loring, that he had in conversation with him, from time to time, expressed his unchanged and unqualified disapprobation of the measure. His acute and sagacious mind saw in it evil to our cause—evil uncompensated by any counteracting good: and the same pure and soul-deep philanthropy which made him throw himself, with all his noble faculties, and all his well-earned reputation and influence, into the cause of the suffering slave, led him to deprecate as deeply injurious to that cause, the plan which our friend Whittier so erroneously supposes him to have recommended.

The Alternative.—A writer in the Biblical Recorder and Southern Watchman, who, according to the Christian Reflector, is "a recreant son of the North," thus describes the alternative which is now before the churches of the North:

We can see NO ALTERNATIVE *but that the* PRO-SLAVERY *men at the North must choose which of the two they will retain in their fellowship, the northern abolitionists, or southern slave holders. Both they can not retain. The idea is preposterous.*"

We shall see on which horn of the dilemma the northern churches will impale themselves. The world is looking at them, and awaiting their decision.

Prejudice—the Society of Friends.—The Irish Friend for September contains an article on the subject of prejudice against color, as it exists in the Society of Friends in this country, which we intend to publish at our earliest convenience.

THE CHRONICLE,

New-Hampshire.—An Anti-Slavery Convention is to be held at Milford, on the southern border of the State, tomorrow, at which Mr. Garrison and other able advocates of the cause will be present. We shall wait for its proceedings with deep interest. Meetings have also been appointed to be held consecutively in several other places during the present month, at which the untiring and faithful agents of the State Society are to be present.

Brother Pillsbury closes a letter, in the last Herald of Freedom, with the following solemn and admonitory paragraph, which abolitionists all over the country should seriously ponder:

My brother, I fear the abolitionists (I should say *the reformers*) as yet are not aware of the mighty magnitude of their work. Before the demon spirit of slavery shall be cast out, there will be writhings and contortions, with wallowings and foamings, that will rend our civil and ecclesiastical organizations, insomuch that many shall say, they are dead. It is a kind that goeth not out, but by prayer and fasting. Other foul spirits will be discovered, until it shall be said their name is Legion, for they are many. All the fountains of the great deep will be broken up. On earth must be distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking at the things that are coming on the earth; for the powers of heaven shall be shaken. In the contest before us, if we triumph, (and we shall,) there will be as much glory belonging to us, as belonged to Israel when the walls of Jericho fell at the blowing of the ram's horns. Ours is a work that none but God can do, and to him will be all the glory.

Ohio.—The Philanthropist is urging its proposition for a State Convention at Columbus, during the approaching session of the legislature. There is little doubt, we apprehend, that the measure will be carried into effect. The editor of the Philanthropist says: "We have already engaged an active and experienced agent, who will continue in Columbus during the session of the Assembly, acting as a regular correspondent, advising us of whatever may occur relative to our cause, and operating in every proper way for the furtherance of anti-slavery principles."

Western New-York.—The anniversary of the Western State Society was held at York, Livingston Co., on the 28th and 29th ult. We have not seen the official report of proceedings, but a friend informs us that the number of persons who attended was exceedingly small;—on the forenoon of the first day, 27; afternoon session, 47; evening, 98; forenoon of the second day, 52; largest number of women at one time, 8—smallest, 2! This meagre attendance was doubtless owing in part to the change of the time for holding the meeting, and to the inclemency of the weather. The society withdrew its auxiliaryship from the American Society.

Mr. Garrison Abroad.—A gentleman has just placed in our hands the "Irish Friend" for September. This publication, we understand, is the only one supported by the Society of Friends in Great Britain. The number before us affords gratifying evidence that the Society on the other side of the water is alive, in some good degree, to the claims of the anti-slavery cause. We find in it no cautions to Friends against laboring with others in this cause, nor any advices of the yearly meetings to close the meeting-houses of the Society against the philanthropic enterprises of the day. The editor is neither afraid nor ashamed to mention honorably in his columns the name of Garrison. We find in his paper the following

Extract of a Letter to a Friend.

"I am not clever at *imagining* people before I see them; but William Lloyd Garrison went far beyond my expectation, particularly when we had him with us in Ireland. * * There was no self-seeking, no fear of man, no anxiety to press home his opinions in the way of making converts. He uttered truth with dignity and simplicity, and then seemed willing to leave it to work its way, as it might be blessed to each of us.

* * * * * * * * * *

We heard him talk a good deal on the subject of Slavery. His views on this subject are grounded on principle—the only sure foundation. He does not waste his own time, and that of his hearers, in descanting on the *cruelty* of the system, and on the *miseries* it inflicts. This plan of assault upon Slavery, he looks on as little better than begging the question, and as leaving it to be supposed, that if the slaves were well fed, well housed, and carefully tended, (as gentlemen's horses generally are,) Slavery itself would not be such a very disagreeable thing after all. No, no! this is not his way of going to work. He never palliates. He lays bare its hideous injustice and sinfulness, its treason against God and the immortal soul of man, and its utter hostility to his favourite doctrine of the equality of all human beings, as to their rights and moral obligations."

* * * * * * * * * *

The Voice of Woman.—There is in the County of Essex, Massachusetts, a noble company of self-sacrifising women, who have formed what they call a Conference, and who are in the habit of holding frequent meetings, to "labor, working with their hands," and to discuss and adopt the most efficient measures to advance the cause. The following resolutions were adopted at their last meeting, at Boxford:

Resolved, That we regard the clergy in general, at the present day, a class of people, of whom it may be said, they are verily guilty concerning their brother; and while we extend all that candor and lenity towards them which their conduct can possibly allow, that we will also pray earnestly, that they may be brought to speedy repentance for the great sin of which they have hitherto been guilty, of living in constant neglect of their duty towards the slave.

Resolved, That difference of belief in religious matters, and difference of opinion in regard to the great moral questions which agitate community of the present age, should not be allowed in any degree to divide the efforts, or paralize the energies of those who are laboring in the cause of the oppressed and down-trodden.

Resolved, That we tender Mr. Garrison and his colleague, our hearty thanks for their decided stand, in not taking seats in the so called World's Convention; thus showing their strong disapproval of the narrow spirit of priestcraft and sectarianism, which shut the mouths of free-born American women from speaking in the land of a Queen, for her sisters in American bondage.

Here, also, is a resolution of the Female Society of Weymouth and Braintree, (Mass.,) to which the managers of our popular benevolent institutions will do well to take heed, as a significant sign of the times:

Resolved, That we recommend to the members of this Society to inquire whether they can longer contribute to the treasuries of those religious and charitable societies, who solicit donations from slaveholders, employ slaveholders as their agents, and refuse assistance to theological students on the ground of their abolition principles, or who aid, directly or indirectly, in the support of the slave system.

Disgraceful Conduct.—On Sabbath morning last, the writer of this attended the meeting of Friends in Rose street, in this city, where he was privileged to listen to a bold and faithful testimony against slavery, from the lips of Thomas M'Clintock, of Waterloo, an approved minister of the Society, and a faithful and uncompromising abolitionist. His manner was affectionate and solemn, and his language such as would naturally flow from a heart alive to the claims of suffering humanity. Will our readers believe us when we say, that this faithful messenger of divine truth was disturbed, in a Quaker assembly, by a noisy *shuffling of feet*? We assure them that such was the disgraceful fact, and that the act was several times repeated in the course of his address. Nor is such conduct much to be wondered at, when it is considered that the most prominent minister in the meeting is in the habit of denouncing, not only anti-slavery, but temperance societies, in the most reproachful terms, in his public communications. This rude pro-slavery demonstration was made, however, by a small portion of the assembly, and will meet the disapprobation of many who are not abolitionists. If the young men who thus disgraced themselves had not been nursed in a pro-slavery atmosphere at home, and felt themselves sustained by the opposition to the anti-slavery enterprise, which generally prevails in the meeting, they would not thus have presumed to disturb the "quiet" of their fellow-worshippers.

New Methodist Paper.—A new paper, entitled the *New-England Christian Advocate*, edited by Rev. Luther Lee, has been started in Lowell, Mass. The unfair and illiberal course of the editor of Zion's Herald, (for a long time the leading Methodist paper in New-England,) is assigned as a principal reason for establishing the Advocate.

Action of Religious Bodies.—We have on file, for an early insertion, the Epistle of the Ohio Yearly Meeting of Friends, the resolutions of the Synod of Michigan, of the Worcester Baptist Association, of the Cincinnati Presbytry, and several other religious bodies, on the subject of slavery.

Joseph Southwick.—The Massachusetts Abolitionist attempts to fasten upon this individual a charge of unfairness as to the "mode and the manner" of his declining the honor of running for the office of Presidential Elector under the auspices of the third party. In the exercise of our yankee prerogative, we hazard a *guess*, that Mr. Southwick, if he deems the charge worthy of notice, will show beyond all question that his course has been perfectly fair and honorable.

The Editor of the Christian Witness, we regret to learn, is suffering under a peculiarly pressing form of disease, which disqualifies him for the performance of his editorial duties. We hope to hear soon of his complete restoration to health.

The Day of Reckoning will come.—Governor Davis of Massachusetts has neglected to answer a respectful letter from Francis Jackson, asking his opinions on slavery. The time will come when the people of Massachusetts will demand an atonement for this insult to one of her worthiest citizens, and to the cause of liberty, "once sacred, but now trampled upon."

MARRIED,

In this city, on the 5th instant, by Friends' ceremony, Thomas Foulke, of Montgomery county, Pa., to Hannah, daughter of Abraham Shoemaker, of this city.

NOTICES.

IMPORTANT MEETINGS.

Come One, Come All!

The subscribers, having consulted with many of the true and tried friends of the Slave, in the western counties of this State, it was deemed advisable to hold *anti-slavery meetings* in the following places and at the following times.

Measures have been taken to secure some of the ablest advocates of *Human Rights* which the country affords, besides a number of volunteer speakers, who have kindly offered their aid. Friends of the slave, will you not rally? Let the old and the young, the grave and the gay—men, women and children—*all* who claim to be human, come up to the rescue of suffering humanity! The *object* is noble, the *means* righteous, and we earnestly ask your attendance and co-operation. Will you not come?

Mendon, Monroe county,	Monday, Nov	9.
Rush, do.	Tuesday,	10.
Lima, Livingston co.	Wednesday,	11.
Littleville, do.	Thursday,	12.
Caledonia, do.	Friday,	13.
Le Roy, Genesee co.	Saturday,	14.
York, Livingston co.	Tuesday,	17.
Livonia, do.	Thursday,	19.
Geneseo, do.	Friday,	20.
Mt. Morris, do.	Saturday,	21.
Warsaw, Genesee co.	Sunday,	22.
Perry, do.	Tuesday,	24.
Nunda, Alleghany co.	Wednesday,	25.
Angelica do.	Friday,	27.
Cuba, do.	Sunday,	29.
Chapelsburgh, Cattaraugus co.	Tuesday, Dec.	1.
Ellicottsville do.	Wednesday,	2.
Guys, do.	Friday,	4.
Jamestown, Chautauque co.	Sunday,	6.
Maysville, do.	Monday,	7.
Fredonia, do.	Wednesday,	9.
Evans, Erie co.	Friday,	11.
Hamburgh, do.	Sunday,	13.
Aurora, do.	Monday,	14.
Attica, Genesee co.	Wednesday,	16.
Batavia, do.	Thursday,	17.
Lockport, Niagara co.	Friday,	18.
Hartland, do.	Tuesday,	22.
Albion, Oleans co.	Thursday,	24.
Brockport, Monroe co.	Saturday,	26.
Rochester, do.	Sunday,	27.
Henrietta do.	Wednesday,	30.

The meetings will commence at 1 o'clock, P. M. and be continued through the evening.

A *general* Convention of the western counties will be held at a place hereafter to be designated, to commence on Wednesday, January 6th, at 10 o'clock, A. M., and to continue at least two days.

J. C. HATHAWAY,
W. C. ROGERS,
W. O. DUVALL,
LORENZO HATHAWAY,
ESEK WILBUR,
GIDEON RAMSDELL,
P. D. HATHAWAY,
PLINY SEXTON.

Farmington, Ontario co, N. Y. }
Nov. 2, 1840. }

Editors friendly to the cause of human liberty are respectfully requested to insert the above in their papers.

Acknowledgments.

The undersigned acknowledges the following pledges, to sustain the Mirror of Liberty, as a monthly paper:

Eli Hamilton,	$5 00
N Prince,	5 00
Wm. Bedford,	5 00
A friend, (on condition that $500 is pledged by the 1st January, 1841,)	50 00
Prince Loveridge,	5 00
David D. Rue,	2 00
P. Shields,	5 00
Uriah Copeland,	5 00
Samuel Hardenburgh,	5 00
J. N. Hill,	5 00
H. Davis,	5 00
John Peterson,	5 00
Samuel Cruger,	5 00
Henry Mott,	5 00
Richard Jenkins,	5 00
Lewis Bodine,	5 00
	$117 00

DAVID RUGGLES,
Editor and Publisher, 62 Leonard street, N. Y.
November 12, 1840.

N. B. The friends and patrons of the Mirror of Liberty are informed that the subscription price will be $1 50 per annum, from the first of January next.

Our true friends in New-York are good for $50 or $80, more. I must rely on our brethren out of the city, at the east and west, and in Canada, for the balance. I wish to secure the pledge of $500, to warrant the regular and permanent appearance of the Mirror (monthly) for one year from the first of January. Brethren, shall it "*sink*" or "*swim?*"

D. R.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator*.

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories.

ANNUAL MEETING OF THE R. I. ANTI-SLAVERY SOCIETY.

The fifth anniversary of the Rhode-Island Anti-Slavery Society will be held at Providence on Tuesday and Wednesday, 24th and 25th of November next, in Masonic Hall, commencing at 10 o'clock, A. M. It is hoped that there will be a representation from all parts of the State, in numbers sufficient to show that our holy cause is not "dying away," and that, however high political excitement may run, there are at least a host of Rhode Islanders who will never sacrifice the cause of the slave to that of party.

Friends of the cause from other States are earnestly invited to meet with us.

GEORGE L. CLARK,
WILLIAM APLIN,
JOSEPH SISSON, Jr. } *Committee of Arrangements.*

Providence, Oct. 20, 1840.

The Mirror of Liberty.

We, the undersigned, Committee, take pleasure in introducing to the favorable notice of our fellow citizens the Mirror of Liberty, which is edited and published by Mr. David Ruggles.

The claims of this journal and its editor upon our brethren and sisters are irresistible. Therefore we pledge ourselves to its support, and call upon the friends of human rights for their patronage, because the Mirror of Liberty is a free and independent paper, and by this means we contribute to relieve the editor from blindness.

We are confident that there are few of our brethren or true friends, who can deny the claims of this champion of Liberty upon them, and we are sure that this call will meet with a response from those whom it shall reach, of the six hundred self-emancipated brethren, whom the editor's invaluable services have protected from danger in the United States and in Canada.

Believing that there is patriotism and right feeling enough among our brethren to sustain a faithful servant in the cause, and an efficient monthly periodical, we submit the subject to your consideration.

P. LOVERIDGE,
NICHOLAS GOLDESBERRY,
LEWIS BODINE,
WM. BEDFORD,
URIAH COPELAND, } *Committee.*

New-York, Nov. 2nd, 1840.

MASSACHUSETTS ANTI-SLAVERY FAIR.

It has been decided, upon consultation and advice with the friends of the cause in various parts of the State, to hold the Fair of 1840, during Christmas week, and to spare no exertions to make it a pleasant and profitable occasion to the 'good old cause,' which each year's effort makes dearer and dearer. Our Seventh Anti-Slavery Fair ought to command exertions proportionate to the need of funds. Donations and contributions may be left at 25 Cornhill; 11 West street; or 4, High street. If the friends would reserve their annual appropriation for Christmas and New-Year's presents till the Fair, the committee are confident that *no where* could a more exquisite or reasonable selection be made than from the tables of the Massachusetts Anti-Slavery Fair. Beautiful and rare articles of the usefully ornamental style, (many styles never before imported,) are already received from members of the committee in England, France and Switzerland. Think of the cause, and for its sake reserve your gift-money till Christmas.

In behalf of the Committee,
MARIA W. CHAPMAN.

Boston, Oct. 23, 1840.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD.

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of instructing them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins?" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture? Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No. 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt,
Lewis Tappan, } *Committee.*

GENERAL INTELLIGENCE.

Presidential Election.

No doubt exists of the election of Gen. Harrison, by a large majority. The following table shows the result, as far as the returns have been actually received:

	Harrison.	Van Buren.
Maine,	10	
Connecticut,	8	
New-York,	42	
New-Jersey,	8	
Pennsylvania,	30	
Maryland,	10	
Ohio,	21	
Rhode-Island,	4	
Georgia,	11	
New-Hampshire,		7
	144	7

The following States are considered certain for Harrison even by his opponents:

Vermont,	7
Massachusetts,	14
North Carolina,	15
Louisiana,	5
Indiana,	9
Delaware,	4
	53

This will give Harrison a majority of nearly 50 votes, even if all the States not enumerated above, should go against him.

In Virginia the contest is somewhat doubtful, both parties claiming the State. Our impression is, that it has gone for Van Buren by a small majority.

In this State, the Whigs have sustained a nett loss of 2 members of Congress, and a considerable loss in members of the Assembly, though they still have a small majority. Seward is elected by a majority considerably smaller than that which he had in 1838. The majority for Harrison in the State is something over 10,000.

FOREIGN.

Paris, Oct. 16, 1840.

Attempt to Assassinate Louis Phillippe.—After the mail had left last evening I was startled by a report that another attempt had been made to assassinate the King, and I am glad to learn that by an arrangement of the mails I can send you letters to-morrow night, which will be in season for the boat, and I shall thus be able to give you all the particulars. The King started from the Tuileries at ten minutes before six in a carriage with the queen and Madame Adelaide, to return to St. Cloud to dinner. On passing along the quai the guads presented as usual, and as the carriage was entering the place de la Concorde, the king let down the glass as usual to put out his head and acknowlhdge the salute of the soldiers. At this moment a report was heard of an explosion so loud as to startle people who were walking in the Champs Elysees, some distance off. It appears that an individual named Darmes had stationed himself near the guard almost under the station on the corner of the place, and had fired a carbine at the king at the moment he put his head out of the window. He was not at the time more than ten feet from the carriage, and if his aim had been sure and his piece properly loaded, his purpose would have been effected. As it was, the king and those with him fortunately escaped all injury and proceeded immediately on their route. The carbine exploded in consequence of its being too heavily loaded, and the assassin was himself dangerously wounded, so much so that three of his fingers have already been amputated, and it is expected that he will be obliged to lose his arm. The explosion also wounded one of the soldiers on duty and one of the king's servants, but not seriously. The fellow was immediately taken into custody and acknowledged his guilt, declaring that he was only sorry that he had not succeeded. He refused to give any other answer to the enquiry into his business, except that he was a *Conspirator*. He is a Marsellaise, and 43 years old. He was dressed in a long surtout buttoned up to the chin, under which he had concealed his carbine until the moment of its use, and he was armed with two pistols and a poignard. He is an ill-favored looking rascal, with nasty colored whiskers and mustachios. The result of investigation into his case shows that he is a low fellow, who has tried all sorts of occupations, but been good for nothing in any. He was turned out of the last house he lodged in for misconduct. His reading has been some of the unprincipled papers of the city and revolutionary documents. The poor fool probably had a desire to become infamous or to die the death of a martyr.

Cor. of the Sun.

Earthquake in France.—A shock of earthquake was felt in several parts of France on Wednesday the 2d of September, and as we have seen no notice of the phenomenon in any of the English papers, we shall here give the substance of an article on the subject which appeared in *Le Courrier de l' Europe* of the 12th ult. The wind at noon had blown with violence all the day. In the evening it was calm, but the atmosphere was heavy and charged with electricity; the sky was surcharged with dense clouds, and lightning was seen in different quarters of the heavens without intermission. At a quarter past eight there was heard a noise resembling distant thunder, and a tolerably strong shock was felt. It was believed to be the explosion of some steamboat. Five minutes afterwards a second detonation was heard, which seemed to proceed from the interior of the earth, and the shock was so great that the furniture or utensils of several houses was shaken or overturned. Persons overtaken by earthquake in the fields or street, have declared that they could with difficulty keep their legs. It appears that the phenomenon was simultaneously witnessed at Chateau neuf, Caderoque, Saint Laurent-des-Aubres, Mont-faucon, St. Genies, Sanveterre, Tavel, &c.

Father Mathew's Army now consists of *two millions two hundred thousand and twelve*. This being one of the latest certificates given by him—and given to a once, but now reformed drunkard. The Rev. Robert Baird was recently presented to the king of Sweden, and cordially welcomed by the Crown Prince; he had presented the cause of Temperance to the Diet and an assemblage of two thousand persons, and was everywhere regarded with favor and respect.

Father Mathew is urging on his triumphs with unabated success. In September last, he visited Dublin for the second time, when he met with a most extraordinary enthusiasm, and crowds pressed upon him to receive the pledge. During two days 72,000 individuals rallied to his standard, and the throng was still pressing on. His addresses are said to be modest and sensible. The Marquis of Landsdowne volunteered a complimentary letter to him, expressive of great delight at the recent change he had witnessed in a recent tour through the South of Ireland, and gave as proff of his approbation a £100 for distribution among the poor of his countrymen. A Church of England Total Abstinence Society has been formed, which promises much good.

ITEMS.

Return of the steam ship President.—The whole town was thrown into a state of anxiety and excitement Monday morning by the announcement that the President had been telegraphed, and was returning into port after having been out seven days. A thousand rumors were afloat as to the cause of her return. On her arrival it was found that she had been obliged to come back after fuel. It appeared that she burnt double the usual quantity of coal, in consequence of and during a hurricane by which she was overtaken. One of the crew was drowned in the storm, and the passengers becoming alarmed at the paucity of fuel urged Captain Keane to return to New-York.

The rumor relative to her machinery having sustained injury, is wholly without foundation. In consequence of the storm, it is said she had made but three hundred miles out in five days. The passengers all signed a letter exculpating Captain Keane from blame, but censuring those who sent the ship to sea with an inadequate supply of fuel. There must certainly be blame somewhere, and the public have a right to know with whom it rests. The loss of time and confusion of business created by this delay is no trivial matter. We hope to see some further explanation in regard to it.—*Sun*.

[The President sailed again yesterday—Wednesday—at 10 o'clock, A. M.]

Murder. The Baton Rouge Gazette states that on the 22d ult., the body of a white man was found floating in the river, about ten miles below that place. It appeared to have been in the water about two days, and on one side was perforated with buck shot, from the hip to the head. It is supposed to be the body of some unfortunate traveler, waylaid and murderer by robbers.

The Florida War.—The editor of the New England Farmer (Rev. H. Colman) has the following just and true remarks on the late attack by the Florida Indians on Key West, and the cruel destruction of many of the inhabitants.

"This Indian warfare is horrible. The savages give no quarter. How, upon any principle of human nature, can it be expected to be otherwise? We have robbed and defrauded them. We carried among them the two greatest of curses, the small pox and whiskey. Whole tribes, as Catlin says, have fallen at the contaminating touch of the white man. We have undertaken to teach them what we call Christianity—a matter in which we seem to be poorly instructed ourselves; and the arts of civilization; and when they had made some progress, then we coveted their green fields and golden crops, and have driven them, when the most atrocious frauds failed us, at the point of the bayonet, from their homes and the sepulchres of their fathers. Now we are hunting them, with blood-hounds; and they perceive that the hour of their utter extermination has arrived. What have we not to expect from savages in the last gasp of their death struggle! We have a friend who crossed the country with a party of twenty persons from the mouth of the Missouri to the mouth of the Columbia river. He was six months among the Indians, without seeing a white man save those of his own party. In the whole time he says his quiet was never menaced nor his life in danger but once, and this from a tribe at war with those among whom he was. He found nothing but kindness and fidelity. Our opinion of human nature are not exalted; yet after all, we believe that there is something in the heart of man, however tawny his skin, which always responds to generosity and kindness, honor and justice, when they have not been outraged and violated; and therefore we believe that for most of the Indian wars in which our country has been so often up to the elbows in blood, the guilty responsibility rests upon ourselves.

A Cargo of Felons.—The good people of Mobile were in a state of considerable alarm at the latest accounts (29th ult.) on account of the subject of the following article, taken from the Mobile Journal of that date. By documents received by the Collector of that port, it seems that on the 12th September last a man calling himself Randolph Littlejohn purchased the following named slaves, who had been condemned to death for offences against the laws of Virginia, and subsequently reprieved by the Governor for sale and transportation beyond the limits of the United States, giving bond in the penalty of $27,000, being $1000 for each slave, conditioned for the transportation of all and every of the said slaves beyond the limits of the United States, according to the true intent and meaning of the law of Virginia.

To this bond, a man calling himself William H. Williams is the security, and the Governor has received information since the purchase, which justifies the belief not only that Williams was the real purchaser, but that an attempt will be made to sell the slaves so purchased for transportation beyond the limits of the United States, either at New Orleans or Mobile. The brig Uncas, Nathaniel Bouthe or Bouche master, sailed from the port of Alexandria on the 10th ult., carrying about seventy slaves, some of them the property of Williams, and including the 27 purchases, as before mentioned, under the penalty of $1000 each, unless transported beyond the limits of the United States.—*Sun*.

The following is from the Journal.

A novel importation, expected daily from Alexandria, D. C., is the subject of much conversation and not a little excitement in our city. It seems that the gaols of Virginia were encumbered by a number of felon negroes, convicted of various capital offences—among which were arson, robbery, and, we believe, insurrectionary attempts. The law of Virginia either authorized a comautation of the punishment of death for banishment, or such was the alternative sentence of the court—at any rate, the Governor of Virginia, in the proper exercise of his duty, released them on condition that they should be sent out of the United States.—For this end he exacted a bond from the parties contracting to remove them, requiring them under heavy penalties not to land them in the United States. Where it was expected they should go we have not learned—probably to the Coast of Africa, or some of the free labor settlements in South America. Nevertheless, it was ascertained that the contractor conveyed them to Alexandria and shipped them to Mobile for sale. They are twenty-seven in number, and a set of worse outlaws to be added to our negro population could not be collected. Governor Campbell, on learning the faithlessness of the contractor and the destination of the negroes, after they had sailed, hastened to give notice to our city authorities, and the Mayor took steps in connexion with the Collector, for intercepting the vessel before her foul freight can be landed. We are unable to say what would be the criminal punishment legally imposed upon the authors of this outrage. The mere prosecution of the bonds in Virginia would be a very inadequate satisfaction for an offence of such magnitude.

Girard College.—This *marble palace*, now in the progress of construction, for the education of "poor orphans," according to the will of the late Stephen Girard, affords one of the most astonishing instances of squandering to be found on record. According to the Philadelphia Ledger, *seventeen thousand dollars* are now annually expended in salaries to officers and artizans connected with the institution. A. D. Bache, the President, has a salary of four hundred dollars per annum, from the time of his appointment in July 1836.

The cost of thirty-four splendid and *needless* columns amounts to the enormous sums of $448,800, or $13,000 each. The corner-stone was laid on the 4th of July, 1832. The architect was appointed the 23d of March, 1833; the clerk of the trustees was appointed in March, 1833, and the President was appointed in July, 1836.

The estimated cost of the College was $700,000, and of the out buildings $200,000—making a total of $900,000.—It is a well ascertained fact that the expenses up to January last, on the College, amount to the colossal sum of $1,272,712.45, and the College, reported by the architect, to be but about *two thirds* completed.—*Watchtower*.

Most Infamous Outrage.—A man named Gulick, employed in the collection of military fines, called the day before yesterday upon Mr. E. Cline, a butcher in the market, and demanded the amount of a fine, which, he said, was against him for non-performance of military duty. Mr. Cline told him that he had never received notice to train, &c.—With this Gulick left, after telling Cline he should levy on him for the amount, and nothing more was heard of him until yesterday morning, when he came to the market, accompanied by four carmen. He proceeded at once to the stall of Mr. Cline, and commenced taking down the meat from the hooks. Mr. Cline, who was at the time behind the stall, came forward and ordered him to desist, upon which Gulick drew a pistol and presented it at the head of Mr. Cline. He was immediately seized by the bystanders and the pistol taken from him. He was taken by Babcock, the officer, to the police office.—*Brookline D. News*.

Popular Lectures.—We learn that the Rev. S. H. Cox, D. D. will deliver a course of Lectures at the Broadway Tabernacle during the coming season, comprising outlines of History and Chronology with the best method of pursuing the study, connecting the sacred and the profane, with special reference to utility and the improvement of the young. The price of tickets will be put very low so that the benefits of the Lectures may be widely extended.

The rum-selling pew-holders of Rev. Mr. Pierpont's church have made another attempt to eject him from the pulpit, which from some informality of procedure, has resulted in another failure.

Abominable.—During the late election in Pennsylvania, R. W. Middleton, Esq., editor of the Lancaster Examiner, while at the polls, was attacked by some ruffians who knocked him down, jumped upon him, and cut his face in the most horrible manner; the flesh was nearly off both sides of his face, and left his cheek and jaw bones nearly bare!

It is now asserted that the shameful project of completing the Bunker Hill Monument with the avails procured by the feats and exposures of Fanny Elssler, has been abandoned. The sum, though impliedly accepted by the President's answer to the dancer, has never been received by the Treasurer; and such is the indignation expressed universally at the proposed desecration, we presume never will be.

N. Y. Evangelist.

Antique.—A colored man, named Thomas Prince, who lived at No. 82 East Broadway, aged 111, died on

From the Southern Literary Messenger.

To the Constellation Lyra.

BY WILLIAM WALLACE.

Harp of the Heavens!—thy glittering strings
Ten thousand thousand years have told,
Since o'er thy frame the mystic wings
Of Time unwearied rolled;
And still from that mysterious throne
Thy song, magnificent and lone,
Peals nightly, as of old,
When Chaldea's Shepherd bent his ear
To catch the music of each sphere.

How fondly gazed that old man round
The dread magnificence above,
Wooed by the anthem's mellow sound,
Breathing of seraph love;
Whose brooding wings shed deathless bliss
O'er pensile orbs and starred abyss,
Like Heaven's own holy dove—
For he, on those high rocks, had caught
Beams from the Spirit-land of thought;

And heard thy music, mighty Lyre,
Struck by the giant hand of Time,
Rolling amid yon worlds of fire,
Their choral march sublime.
How leaped his heart—how swelled his soul—
To hear those awful numbers roll
In one eternal chime;
And dream that, freed from Earth's dark sod,
Already he communed with God!

Bard of the Stars!—thou led'st the dance
Of thrice ten thousand thousand spheres,
Wheeling in their delirious trance,
Through the unnumbered years.
Unmoved alike 'mid life or death—
The storm's career—the tempest's breath,
Or folly—crime and tears—
Still—still behind those cloudy bars,
Glitters the Poet of the Stars!

Thou art alone! at twilight dim,
And in the night's transparent noon,
Solemnly weaving thy wild hymn
And solitary tune—
Like some sad hermit, whose high heart
Would from all earthly splendors part,
Lured by their glare too soon,
And 'mid the desert's silent gloom
Wait uncomplainingly its doom.

Alone! oh, sacred ONE, dost thou
From that star-cinctured hall behold
Sorrows which scathe the human brow,
And griefs that burn untold,
Save to the night-winds trooping by—
Like mourners journeying from the sky—
Coldly and dark unrolled!
Vainly we ask, or low, or loud,
Bright Minstrel of the star and cloud!

Sound on, oh mighty Harp!—thy strain
Comes floating sadly on the night—
For we may ne'er behold again
Thy pure and sacred light;
But, in the cold, insensate tomb,
Rest all unknowing of our doom;
While thou, intensely bright,
Shalt pour thy glorious music still,
Alike unscathed by good or ill.

Sound on! But those sweet harps of earth,
Whose strings lie shattered, cold and lone,
Shall yet, restored by godlike worth,
Resume their godlike tone;
While thou must be, oh! ancient lyre,
Destroyed in Nature's funeral pyre,
And broken on thy throne—
Where they, undimmed by earth-born jars,
May lead, like thee, the dance of stars!

Oh, glorious hope! Oh, thought divine!
Soul! fired by the promised bliss,
Kneel at thy God's eternal shrine,
And breathe thy thanks for this!
Harp! lift once more thy joyous song—
Bear its—oh, bear its notes along,
O'er earth and far abyss!
Hail with a smile Death's gloomy frown—
Spirit! he brings thy brightest crown!

Louisville, 1840.

Mind.

BY WILLIAM LEGGETT.

Let others praise the line,
That mantles on thy face,
Thine eyes of heavenly blue,
And mein of fruitless grace:
These charms I freely own,
But still a higher find;
'Twill last when beauty's flown—
Thy matchless charm of mind.

The damp of years may quench
The brightness of thine eye;
Time's icy hand may blanch
Thy cheek's vermilion dye;
Thy form may lose its grace;
Thy voice its sweet control:
But nought can ere efface
The beauties of thy soul.

What's beauty but a flower
That blooms in summer's ray!
When pours the wintry shower,
Its charms will fade away:
The mind's a rich perfume
That winter cannot chill;
The flower may lose its bloom,
But fragrance lingers still.

Stars gem the vault of heaven
When day's last hues decline;
As darker grows the even,
With brighter ray they shine:
Thus, in the night of years,
When youth's gay light is o'er,
More bright the soul appears,
Than ere it shone before.

The leaves when autumn blusters,
Forsake the tree and die,
But fallmg show rich clusters
Of fruitage to the eye;
Thus time, in flying, snatches
Thy beauty, but displays
One charm that all o'ermatches—
A soul that ne'er decays.

MISCELLANEOUS.

From the Envoy.

The Instinct of Childhood.

BY JOHN NEAL.

A beautiful child stood near a large open window. The window was completely overshadowed with wild grape and blossoming honeysuckle, and the drooping branches of a prodigious elm—the largest and handsomest you ever saw. The child was leaning forward, with half open mouth and thoughtful eyes, and looking up into the firmament of green leaves, forever at play, that appeared to overhang the whole neighborhood; and her loose bright hair, as it broke away in the cheerful morning wind, glittered like stray sunshines among the branches and blossoms.

Just underneath her feet and almost within reach of her little hand, swung a large and prettily contrived bird-cage—all open to the sky!—The broad plentiful grape leaves lay upon it in heaps—the morning wind blew pleasantly through it, making the very music that birds and children love best—and the delicate branches of the drooping elm swept over it—and the glow of blossoming herbage round about, fell with a sort of shadowy lustre upon the basin of bright water, and the floor of glittering sand within the cage.

"Well, *if ever!*" said the child; and then she stooped and pulled away the tilling branches and looked into the cage; and then her lips began to tremble, and her soft eyes almost filled with tears.

Within the cage was the mother bird, fluttering and whistling—not cheerfully, but mournfully—and beating herself to death against the delicates wires: and three little bits of birds watching her, open-mouthed, and trying to follow her from perch to perch, as she opened and shut her golden wings, like sudden flashes of sunshine, and darted hither and thither as if hunted by something invisible—a snake in the grass, or a bird of prey perhaps—or a cat foraging in the shrubbery.

"There, now!—there you go again! you little foolish thing, you! Why, what is the matter with you? I should be ashamed of myself! I should so! Hav'nt we bought the prettiest cage in the world for you? Hav'nt you enough to eat and the best that could be had for love or money—sponge cake—loaf sugar—and all sorts of seeds? Did'nt father put up a little nest for you with his own hands; and hav'nt I watched over you—you little ungrateful thing!—till the eggs they put there had all turned to birds—little live birds, no bigger than grasshoppers, and so noisy, ah, you can't think! Just look at the beautiful clear water there—and the clean white sand—where do you think you could find such water as that, or such a pretty glass dish—or such beautiful bright sand, if we were to take you at your word and let you out with that little nest full of young ones to shift for yourselves, *hey?*"

The door opened, and a tall benevolent looking man stepped up by her side.

"Oh father, I am so glad you've come! What do you think is the matter with poor little birdy?"

The father looked down among the grass and shrubbery, and up into the top branches, and then into the cage—the countenance of the poor girl growing more and more perplexed and more sorrowful every moment.

"Well, father—what is it?—does it see any thing?"

"No, my love—nothing to frighten her, but where is the father bird?"

"He's in the other cage. He made such a to-do when the little birds began to chipper this morning that I was obliged to let him out; and brother Bobby he frightened him into the other cage and carried him off."

"Was that right, my love?"

"Why not, father? He would'nt be quiet here you know, and what was I to do?"

"But Moggy, dear—these little birds may want their father to help feed them; the poor mother bird may want him to help take care of them—or sing to her."

"Or perhaps to shew them how to fly, father?"

"Yes, dear. And to separate them just now—how would you like to have me carried off, and put into another house, leaving nobody at home but your mother to watch over you and the rest of my little birds?"

The child grew more thoughtful. She looked up into her father's face and appeared as if more than half disposed to ask a question—which might be a little out of place; but she forbore, and after musing a few moments, went back to the original subject—

"But, father, what *can* be the matter with the poor things? you see how she keeps flying about, and the little ones trying to follow her, and tumbling upon their noses—and toddling about as if they were tipsy, and could'nt see straight."

"I am afraid she is getting discontented."

"*Discontented!* how can that be, father? Has'nt she her little ones about her, and every thing on earth she can wish? And then, you know—she never used to be so before?"

"When her mate was with her, perhaps?"

"Yes, father—and yet now I think of it, at the moment these little witches began to peepeep, and to tumble about so funny, the father and the mother both began to fly about the cage as if they were crazy. What can be the reason? the water, you see, is cool and clear; the sand all bright! they are out in the open air, with all the green leaves blowing about them; their cage has been scoured with soap and sand, the fountain filled, and the seed-box—and—and—I declare, I cannot think what ails them!"

"My love—may it not be the very things you speak of, things which you think ought to make them happy, are the very cause of all the trouble you see? The father and mother are *separated!* How can they teach their young to fly in that cage?—how teach them to provide for themselves?"

"But father—dear father—!" laying her little hand upon the spring of the cage door—"dear father! *would you?*"

"And why not, my dear child?" And the father's eyes filled with tears, and he stooped and kissed the bright face upturned to his, and glowing as if illuminated with inward sunshine. "*Why not?*"

"I was only thinking, father. If I should let them out, who will feed them?"

"Who feeds the young ravens, dear?—Who feeds the ten thousand little birds, that are flying about us now?"

"True, father; but they have never been imprisoned, you know, and have already learned to take care of themselves!"

The mother looked up and smiled—"Worthy of profound consideration, my dear—I admit your plea; but have a care lest you may over-rate the danger, and the difficulty, in your unwillingness to part with your beautiful little birds."

"Father"—and the little hand pressed upon the spring, and the door flew open—wide open!

"Stay, my child! What you do must be done thoughtfully, conscientiously, so that you may be satisfied with yourself hereafter, when it is all over. Shut the door a moment, and allow me to hear all your objections."

"I was thinking, father, about all the cold rains, and the long winters, and how the poor birds that have been so long confined would never be able to find a place to sleep in, or water to wash in, or seeds for their little ones."

"In our climate, my love, the winters are very short: and the rainy season itself does not drive the birds away; and then you know the birds always follow the sun—if our climate is too cold for them, they have only to go farther south. But in a word, my love, you are to do as you would be done by. As you would not like to have me separated from your mother and you—as you would not like me to be imprisoned for life, though your cage were crammed with loaf sugar and sponge cake—as you——"

"That'll do, father! that's enough! Brother, Bobby! hither, Bobby! bring the little cage with you, there's a dear!"

Brother Bobby sung out in reply—and after a moment or two of anxious enquiry, appeared at the window with the little cage. The prison doors were opened, the father bird escaped, the mother bird followed, with a cry of joy, and then came back and tolled her young ones forth among the green leaves. The children clapped their hands in an ecstacy—and the father then fell upon their necks and kissed them; and the mother who sat by sobbed over them both for a whole hour, as if her very heart would break; and told the neighbors the story with tears in her eyes.

* * * * * * *

"The ungrateful hussey! What! after all that we have done for her; giving her the best room we could spare—feeding her from our own table—clothing her from our own wardrobe—giving her the handsomest and shrewdest fellow for a husband within twenty miles of us—allowing them to live together till a child is born; and now because we have thought proper to send him away for a while, where he may earn his keep; now forsooth! we are to find my lady discontented with her situation."

"Dear father!" "Hush, child!"

"Ay, discontented—that's the word—actually dissatisfied with her condition! the jade! with the best of every thing to make her happy; confits and luxuries she could never dream of obtaining were she free to-morrow—and always contented, never presuming to be discontented till now."

"And what does she complain of, father?"

"Why, my dear child, the unreasonable thing complains just because we have sent her husband away to the other plantation for a few months: he was getting idle here, and might have grown discontented,too, if we had not packed him off. And then instead of being happier, and more thankful—more thankful to her Heavenly Father, for the gift of a man child, Martha tells me that she just found her crying over it, calling it a little *slave*, and wishing the Lord would take it away from her—the ungrateful wench! when the death of that child would be two hundred dollars out of my pocket, every cent of it!"

"After all we have done for her, too!" sighed the mother.

"I declare I have no patience with the jade!" continued the father.

"Father—dear father!

"Be quiet, Moggy, don't teaze me now."

"But father!" and as she spoke, the child ran up to her father and drew him to the window, and threw back her sun-shiny tresses, and looked up into his eyes with the face of an angel, and pointed to the cage as it still hung at the window, with the door wide open!

The father understood her, and colored to the eyes; and then as if more than half ashamed of the weakness, bent over and kissed her forehead, smoothed down her silky hair, and told her she was a child, now, and must not talk about such matters till she had grown older.

"Why not, father?"

"Why not! Why bless your little heart! Suppose I were silly enough to open my doors and turn the poor thing adrift with her child at her breast; what would become of her? Who would take care of her? who feed her?"

"Who feeds the young ravens, father? Who takes care of all the white mothers, and all the white babies we see?"

"Yes, child—but then—I know what you are thinking of; but then—there's a mighty difference let me tell you between a slave mother and a white mother—between a slave child and a white child."

"Yes, father."

"Don't interrupt me: you drive every thing out of my head. What was I going to say? Oh, ah! that in our long winters and cold rains, these poor things who have been brought up in our houses, and who know nothing about the anxieties of life, and have never learned to take care of themselves—and—a—a—"

"Yes, father; but *could'nt they follow the sun too? or go farther south?*"

"And why not be happy here?"

"But father—dear father? *How can they teach their little ones to fly in a cage?*"

"Child, you are getting troublesome!"

"And how teach their young *to provide for themselves*, father?"

"Put the little imp to bed, directly—do you hear?"

"Good night, father! good night mother; Do AS YOU WOULD BE DONE BY!"

From the Portland Advocate & Baptist.

Self Government.

Man never achieves a nobler victory than when he conquers himself. The warrior, by dint of a desperate effort skillfully put forth, may demolish the seemingly impregnable fortress, and ride rough shod over the neck of his prostrate foe, and still be the verriest slave that exists. His brow may be wreathed with the garlands of victory, while he cringes and bows down like a sordid menial under the iron despotism of his own clamorous and guilty passions. Such an one can bear no comparison with him who is conscious of the ability to hold at will the reigns of self government. For, says the wise man, "he that *ruleth his spirit*, is better [more valiant] than he that taketh a city." The man who can always sit calm and unmoved "above the fogs of sense, and passion's storm," has a title to royalty, such as none of the crowned and mitred of earth can boast. For he can claim kindred with the Lord of lords, and King of kings! Over the heart of such an one, the principles of the gospel have achieved their noblest victory. By the mastery of one's self, is not meant the power of observing a dogged silence, nor a feeling of stoical indifference to the ills of life, nor a seeming escape from these ills by abandoning society, and living in solitude. No; such is not victory—it is cowardice—it is defeat—it is recreancy to nature—it is an insult to God, who has endowed us with the social principle. The man who should resort to such means to secure the desired victory, would be very like his great prototype, who is described by Milton as being as incapable of escaping the pangs of the second death, as of escaping from *himself!* The present is everywhere represented as a state of probation; and it is the glory of the gospel that it gives the power of *endurance*—that it gives to man an armor with which to conquer himself, and teaches him that such a mastery alone will fit him to war successfully with his external foes. And if we do not greatly mistake the spirit of the Bible, the Christian will grow in grace just in proportion as he acquires power over his nature—the power to resist sin in every form; the power to endure hardness as a good soldier of Jesus Christ.

Perhaps there is not a more fruitful source of dishonor to the cause of religion than the want of self government, on the part of the Christian. How often, alas! is he seen down in the arena of party strife, divested of the panoply of the gospel, the wonder of angels, and a grief to the friends of Zion! How often do the propensities of his unsanctified nature seize the reins of government and run riot with his will, and all the better feelings of his nature!

To guard against such results, the Christian needs to be thoroughly versed in the art of self government. He needs to be acquainted with his own heart; with every avenue to evil; with every lurking place of his internal foes. He needs to take to himself the whole armor of God, and go forth to battle against his own nature; for not before it is subjected to the principles of the gospel can he set up any claim to the title of a FREEMAN.

SUFFERING WOMEN.—What shall be done (it cannot be asked too often,) for the thousands of wretched females who are obliged to labor with more incessant severity than Algerine slaves, to gain a scanty subsistence? Women who are under the necessity of supporting themselves by manual operations, are more oppressed by our odious moneyed system than any other persons. It is the natural operation of that system to bear heaviest on the weakest and most helpless. During the summer months, or when business is most active, the females who subsist by needlework, (shop-work, as it is familiarly called,) can barely maintain themselves by the utmost exertion. If they are widows and have children, their embarrassments are necessarily increased. What then must be their situation in *winter* when their business is, for several months, in a state of comparative inactivity, and when all the expenses of living are greatly augmented? At that season, there is no doubt but that many of them suffer. Suffer! Who can estimate the sufferings of the mother who hears the touching appeals of her infant children for *bread*, and who has no ability to supply their wants? Who can picture the apprehensions of such a parent—the anguish of contemplating the likelihood of a child's perishing with the cold? There is something in such things too horrible for the page of fiction—too intensely agonizing for the mimicry of the stage. And yet such occurrences (it is shocking to divulge it,) are frequent in real life. Every large city produces its examples annually, with hidious regularity. There are few conditions in human life more hopelessly unhappy than the condition of a widowed woman with small children depending for support on her daily toil. The wants of her little family must continually exhaust her means, so that the strictest frugality cannot enable her to lay by aught for those contingencies and calamities to which all are subject. If there is any benevolent assistance to be dispensed, such are the objects that should claim the first offerings.—*Phil. Ledger.*

A PICTURE OF PATIENCE.—Gentle quiet rests upon her countenance, her forehead is smooth, without a fold, there is no wrinkle of discontent or anger, her brows are never knit with anxious cares, her eyes are never cast down with the feeling of misery. A white robe enfolds her bosom; there is the throne of the Spirit with the small still voice which once appeared to Elijah. Where God is, there is the daughter Patience. When the Spirit of God descends to the earth, Patience accompanies him; she is his inseparable companion. Will, then, the Spirit of God dwell long with us, unless we receive her also with him? Without her, his companion and servant, he must in every place and at all times feel himself straitened. Against the attacks of the adversary he cannot long hold out alone without the companionship of Patience. Such is the motive, such is the conduct, such are the works of the patience which is genuine and heavenly, and which may truly be called spiritual. This is quite a different thing from the false and shameful hardihood of the world. Let us love the patience of God, the patience of Christ; let us give that again to him which he has given for us. Let us who believe in the resurrection of the spirit and the flesh, let us offer to him the patience of the spirit and the flesh. O let the whole world be taken from me if I can only gain patience!—*Tertullian.*

THE CLIFFS OF MOHER, CO. CLARE, (*Ireland.*) No where can man feel so little, and recognize the Almighty in his works, so great as upon the Cliffs of Moher! Take your stand any where between "Hag's Head," the barrier behind which Liscannor Bay reposes, and the last of the cliffs, ere it sinks into the limestone rocks of Doolen, (the seat of Major Macnamara, M. P.) and you are in presence of the whole Atlantic. There is not a foot of earth upon which a bird might rest its weary wing, between the ground you occupy and America. And upon what are you standing? On a cliff rising from the deep some fourteen hundred feet in perpendicular height; and if you choose well, (as now-a-days you can scarcely fail to do,) if you take that cliff crowned by O'Brien's tower, and look from the galleries constructed near it, all the rest of the gigantic brotherhood, the guardians of the land against the Ocean Powers, are in your field of view; each, too, assuming for its functions some vast and fantastic shape to mortal vision. One a castle, proudly rearing its form in solitary grandeur from the depths of the ocean, with towers, and battlements, and outworks, all complete; another a ruined monastery, stretching out from beneath the brow of the supervising cliff far to sea upon a tongue of land, with its large main tower broken off and rent with lightning, and its long and lofty pointed roof yet perfect, save from some few chasms, and every where clothed with moss and wild creepers, and the rank waving grass that springs from weather-beaten and mouldered masonry under the eye of ages. What a retreat, indeed, were this for world-weary man, where nought was to be seen except the heaven and the waters, and God in both.—*Morgan Rattler, in Frazer's Magazine for September.*

TRUTH.—Truth is strict, unyielding, unchangeable; but she is not always presented to us clothed in the same garb. Some seem to labor to throw around her a marble drapery, cold and rigid, rendering her, if not repulsive, unwelcome. Others there are who delight to present her in an attractive form, to render her warm and inviting; arraying her in colors that please the eye and giving her a tone that affects the heart. Our Savior was not a cold austere moralist, throwing around himself an atmosphere of chilling influences. On the contrary, he was glowing with love, winning in his address, persuading men like a God, and yet with a child-like simplicity. Would that all those whose immediate duty it is to enforce truth, were more heedful of the manner in which they inculcate it, then would men be more ready to listen to and be guided by it.

HITCHCOCK'S DISSERTATION ON TEETH.—This work is not designed for dentists, but for those who have occasion to employ them. Who has not? The suggestions which it makes to us, who, of course, have no scientific knowledge on the subject, appear reasonable. He will have teeth filled with nothing but gold. He will banish all tobacco if his system is adopted, for he asserts that tobacco chewers in New-England always have bad teeth. He recommends cold water beyond any rough tooth powder, cautions against the too frequent use of the hard brush; speaks of the importance of applying to men who have the best instruments, and on the whole, has made a very useful book, which will save, we presume, many teeth from premature decay, and many men and women from the pains of toothache. If he does this, he will not have written in vain.—*N. Y. Evangelist.*

The sect of *impossibles* has done a great deal of harm to mankind; a more dangerous sect does not exist; it certainly is the most perverse one in the scientific world.—*Brisbane.*

Liberality is not giving largely, but giving wisely.

He who makes an idol of his interest, will make a martyr of his own integrity.

GOOD ADVICE.—Never send any thing to be printed, until you have read it over carefully at least twice, after having written it: once to see whether you have written nothing wrong, or unwise; and once to see whether the spelling and grammatical construction are correct, and whether the letters are sufficiently plain for the printer's boy to read. Many people, for the neglect of this rule, print what they are sorry for afterward. Many don't get their pieces printed at all; and many wonder why omissions are made by the editor; yet they would wonder still more to see their articles in print, as they wrote them. Sentences begun, and not finished, or things mixed up so strangely together, that nobody can decipher the meaning. Some of our best educated men send perfect nonsense to an editor to be printed, because they will not give themselves time to know what they write.

ROGER WILLIAMS declared that the worst statute in the English code was that which enforced attendance upon the parish church. To compel men to unite with those of a different creed, he regarded as an open violation of their natural rights. No one should be bound to worship, or, he added, to maintain a worship against his own consent. What! exclaimed his antagonist, amazed at his tenets, "Is not the laborer worthy of his hire?" Yes, replied he, *from them that hire him.---Bancroft's History of the U. States.*

ITEMS.

Popular Ignorance.—A curious table is to be found among the proceedings of the British and Foreign School Society. It contains the result of the registry of marriages in different cities and chief towns of England and Wales. By law every marriage is required to be duly registered, and every register of marriage is to be signed by the parties married; those who are able writing their names, and those who are unable, or who write imperfectly, making their marks. The general result is, that in 15 English counties, and in North and South Wales, more than 40 per cent. of the men were unable to write their names; and in 19 English counties, in the West Riding of Yorkshire, and in Wales, more than half the women were similarly deficient; and that in the whole of England and Wales, out of 121,083 couples married, there were 40,587 men, and 58,959 women who could not write.

It is to be observed, that the education of the men in this respect appears to be superior to that of the women, the proportions per cent. of those who were deficient being respectively 33 and 49 for the whole kingdom, and a superiority being maintained by the men throughout every country.

It may be observed that this return indicates a decided superiority with regard to education in the metropolis, as compared with the rest of England; and that the principal deficiency is in Lancashire, Bedfordshire, Monmouthshire, and Wales.—*N. Y. Observer.*

Texas—The Houston Star of the 13th ult says:—"A gentleman who left the camp of the Federalists on the Nueces a few days since, has informed us, that the Federal army under Canales recently overtook the rear guard of Arista, near Camargo, and after a slight skirmish defeated it without any loss on their part, captured 300 men, and all the baggage of the enemy. A large number of good muskets and several pieces of artilery were also captured. Among the prisoners was an officer named Urrea, who had aided in the massacre of Zapata, in consequence of which he was executed. Gen. Canales had succeeded in cutting off Arista from the road to Matamoras, and he was therefore retreating in great precipitation towards Monterey; the forces under Canales were within one day's march of him, and were making every exertion to intercept him on his route to Monterey. The garrison at Matamoras consisted only of 100 men, and, as a detachment was sent to capture the place, it has probably fallen into the hands of the Federalists."—*N. O. Picayune.*

Pottawatamie Indians.—By a Michigan correspondent of the New-York Journal of Commerce, we learn that General Brady, with a military force, is engaged in removing the Pottawatamie Indians to the lands west of the Mississippi, for which they gave up theirs in Michigan, by treaty with the U. S. Government. They appear dissatisfied with the treaty, which they say was made by the chiefs while they were drunk; but whenever any of them are found by the troops they submit. There were about 500 of them, including warriors, women, and children, at Nattaway prairie, about to start for their new home, to be transported at $55 the head, furnished with blankets, and supplied with tobacco, &c., at the expense of the U. S. Government. Some of the Indians would prefer to remain, though their lands are sold, and some of the whites, it is stated, desire to retain them there, because they furnish them with furs, maple sugar, and berries.

A sad affair.—James W Denison, who keeps a seamen's boarding-house at the head of the Old South or Steamboat Wharf, made a statement to us on Monday morning, of which the following is the substance, viz.:

On Tuesday night last, Joseph Roberts, a black boy, between 14 and 15 years of age, who had lived with Denison several years, died at his house, under somewhat uncommon circumstances. The boy had been sent for a pail of water from a pump in the stable of Thomas Coffin. While there, according to the deceased's account, as related by Denison, a horse attempted to drink from his pail, and was driven away by the boy; whereupon a hostler gave him a severe blow in the side, and otherwise beat him, insomuch that he was obliged to return home. On reaching the house, he fell on the floor, crying bitterly with pain, and scarcely able to breathe. Upon subsequently addressing him, Denison discovered a protuberance, or tumor, twice the size of a hen's egg, upon one side of the boy. The pain and difficulty of breathing continued, notwithstanding all medical aid, for upwards of 48 hours, until terminated by death.—*Nantucket Inquirer.*

Destruction of One Thousand Persons!—Letters from Tefflis, received in St. Petersburgh, (says the Athenæum,) give further accounts of the convulsion of Mount Ararat, by which it appears, that the consequences have been far more fearful than the first announcement had given reason to apprehend. The town of Nakitchevan has been totally destroyed; all the buildings of Erivan more or less injured; and the whole of the villages in the two districts of Schanour and Sourmata have perished. The cotton and rice plantations are all laid waste; but the immediate neighborhood of the mountain itself has been the scene of the most awful calamity. A huge mass slid from the mountain, overwhelming every thing and person in its progress, for a distance of seven wersts, [about five English miles.] Amongst others, the great village of Akhouli has had the fate of Herculaneum and Pompeii, and about one thousand inhabitants have been buried beneath the fallen rocks. The mountain opened, giving passage to a thick fluid, which swelled into a river, and following the same direction, swept over the ruins. At the date of the 13th of August, Ararat was not yet quiet.

Abolition of the Pilgrim Tax.—We learn from the Asiatic Journal that the draft of a regulation has issued from the Legislative Council of Calcutta for the unqualified abolition of the pilgrim tax at Allahabad, Gya, and Juggernath. It repeals the acts providing for the continuance of the duties levied from pilgrims; and decrees that the superintendence of the temple at Juggernath, and its interior economy, shall be vested with the Rajah of Khoorda; that he shall not receive or allow to be received by any persons connected with the temple, any payment, other than such voluntary donations as may be freely offered, from any performance of religious ceremonies; and that he, and all priests, officers and servants belonging to the temple, shall be liable to prosecution for any breach of trust, or extortation, or illegal violence. This draft was to be reconsidered at the first meeting of the Legislative Council of India, after the 14th day of April.

French Spoliations.—A meeting of the claimants was held on Thursday, at Baltimore, to take into consideration the position of the Bill reported last winter in the House of Representatives, providing compensation for the sufferers from French Spoliations anterior to 1800. Resolutions were adopted to take some measures to sustain the Honorable Mr. Cushing in the effort to call up the Bill at an early period of the next session of Congress, of which intention he gave public notice at the close of the last session.

Raspberries.—Our friend McIlvaine, in West Philadelphia, brought to us yesterday a bunch of raspberries, finely flavored, gathered in the morning—rather pinched by the frost of the previous day, but still looking and tasting very well for a second crop.—*Phil. U. S. Gazette.*

Pictorial Illustrations of the Bible.—A beautiful 8vo. volume under this title is just published by Robert Sears, 122 Nassau street. The number of pictorial illustrations is TWO HUNDRED; consisting of views in the Holy Land, together with many of the remarkable objects mentioned in the Old and New Testaments; others represent sacred historical events, copied from celebrated pictures, principally by the old masters. The landscape scenes were made from original sketches taken on the spot. The engravings are accompanied by verbal narratives and descriptions.

Execution in Bombay.—SIX Hindoos were hanged in Bombay, in July last, for the murder of Captain Whiffin, of the barque Virginia, on the Malabar coast, in the month of December.

Popular Increase.—The Cincinnati Chronicle estimates the number of votes polled in the late election in Ohio at 270,000, being 60,000 more than was ever polled in the state before.

TRADES UNION.—The trial of certain journeymen shoemakers in Boston, charged with a conspiracy, a Trades Union "Concern," has resulted in a verdict of "guilty." The gist of the matter lay in the proof that the society attempted to fix prices for others than themselves, and at tempted to coerce journeymen into membership with them.

Exchange in Boston.—An attempt is being made to erect an exchange in Boston, on the site of the old State Bank, in Chesnut street. The cost is estimated at $130,100. All of which, except $65,000, has been subscribed.

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Brick Pyramid of Faioum.
Mounts Sinai and Horeb, with the convent of St. Catharine, from the North.
Temple of the Sun at Nineveh.
Egyptian Mummies (Embalming).
Egyptian Jewels of Gold and Silver.
Egyptian Musical Instruments.
Solomon's Temple.
Ploughing and Thrashing in the East.
Ark of the Covenant.
Moses at the passage of the Red sea.
Views of Suez and Akaba.
The Red Sea.
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Several views of and in Jerusalem.
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Probable form of the Ark of the Covenant.
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Isaiah.
Jeremiah.
Ezekiel.
Daniel.
Joel.
Jonah.
Zechariah.
David with the head of Goliath.
Tomb of Zechariah.
River Jordan.
Plain of Jordan.
Valley of Jehoshphat, and Brook Kedron, with the ancient tombs.
Christ blessing the little children.
Christ in the Storm.—*Rembrandt.*
Mary anointing the feet of Christ
Marriage Processions.
Peter denying Christ.—*Poussin.*
Holy Sepulchre at Jerusalem.
The Cartoons of Raffaelle.
Miraculous Draught of Fishes.
Christ's charge to Peter. "Feed my Sheep."
Peter and John curing the lame man.
Elymas the Sorcerer.
Paul and Barnabas at Lystra.
Paul preaching at Athens.
Death of Ananias.
Views of and in Athens
Ancient Rotunda at Thessalonica.
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To the pious CHRISTIAN, whose experience is, "Thy word is sweeter than honey to my taste: yea, sweeter than honey in the honey-comb," every thing calculated to open the treasures of GOD'S WORD, must be worthy of his attention. And it is by the